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ODD MINUTES.

I know not how it is, but I have a conviction that contempt is one of the worst and most dangerous vices. It is the symptom of a bad state of mind; and it leads to incalculable disaster. It is, for instance, a fertile cause of loss, for contempt brings with it a blindness: we miss the blessings which are near at hand; for how can we realize the preciousness of the thing we despise? The cock despised the jewel that was found on its dunghill; but then, who could expect the dweller on a dungheap to know anything of the worth of jewels? And wherein are some of us better, who by the pride which leads to contempt are daily blinding ourselves to the precious things around us? What chances, then, are lost? The pride-blinded man despises the day of small things; and such a one fails, because he does not realize the brilliant opportunities which are concealed in small things.

Time has been depicted with a stray lock of hair hanging over his forehead. Men mark his lean figure and his wide-sweeping scythe, they note the characteristics of age written on the wrinkled brow and hairless scalp; but they overlook the forelock, and, overlooking it, they find when Time has turned his back that there is not a single lock of hair upon his bald noddle by which they can arrest his flight. The forelock of time is opportunity, the little and often unnoticed chance which blinded men miss.

The odd and often unused moments of the day are opportunities of good. Neglected, the chance is gone; used, they bring rich reward. Examples are frequent. There was a certain judge who presented his wife with a set of chess-men which he had carved during the frequent odd minutes spent in waiting for her while she put on "her things." "It is not," said Charles Kingsley, speaking to the Clifton boys, "the long hours given to study which are of moment; it is the ten minutes every day which leads to knowledge." "Be careful," said a Cambridge tutor to his pupil—"be careful of the interstices of your time." These are the intervals which we fail to use. "It's not worth while doing anything now." "There isn't time for anything: let us smoke a pipe." "It's only five minutes." But how many of them? one asks. Five minutes a day means more than half an hour a week; it amounts to more than thirty hours in the year. In that time Anthony Trollope would have written 48,000 words, or a volume of more than two hundred pages.

But the loss means more than missed achievement: it means diminished power. The habit of using the interstices of time brings strength and solidity of mental temperament. "The little stones," said the Greek philosopher, "cause the larger stones to lie evenly." The wall becomes strong and firm because the small stones give support to the big ones. Even so the well-employed odd minutes of life give a mental readiness

which is quick and fit in its power to use the lessons and chances which are brought by longer opportunity.The well-used stray minutes of life become sources of intellectual force.

There is a measure of human character, moreover, given us by those odd moments of time. The greater part of our time is spent under the yoke of life—*i.e.*, in fulfilling the tasks imposed upon us by our calling. This yoke of life is useful to most men. George Eliot spoke of the beneficent influence of routine which enabled the majority of men to live respectably. It is a happy thing for the majority of us that there are so many hours of our life which are not at our own disposal. We sometimes resent the inexorable demands which daily duty makes upon our time; but is the resentment reasonable? Would we be better men or worse were there few bespoken hours in our life? Let us be honest and test ourselves. The test lies at hand and can be readily applied. It is found in the question: "What do we do in our leisure hours?" The bespoken hours are, so so far as they go, not lost: they contribute their share to the product of the world's great machinery; but the free hours—when no work compels, and the imperative voice of duty is not heard, or, at least, cannot be enforced with penalty—the free hours of life, what use do we make of these? Are these used to add something to the sum total of human happiness? If not, what use would we make of larger leisure if we are not skilled in the use of the lesser?

The true significance of our lives may be measured by the use made of our leisure hours. If I wish to measure a man's character, his sense of the value of life, the direction of his tastes, I should not ask what his calling was, but what use he made of his free time. The bespoken hours of his life belong to the yoke which he cannot well refuse to carry; and what is compulsory is a doubtful measure of a man's virtue. But when he is free, when choice, not compulsion, guides his action, then his disposition unveils itself: by his choice his character is known. If he is impressed by the value of time, he will not waste his leisure moments. If he is accustomed to regard human life in the light of the eternal life, he will realize the power and significance of the minutes which slip away unnoticed, he will rejoice in the opportunities which the margins of his day bring him, he will gather up the fragments of time, that nothing be lost.—*The Bishop of Ripon.*

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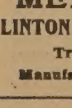
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The Living Church

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OUR UNHAPPY DIVISIONS.

EACH of our two notable (and ever welcome) contemporaries in the East, published, in their respective issues for January 11th, articles relating to the subject of Church Unity, which call, perhaps, for some careful reconsideration of the polity of the Churches of the Anglican Communion toward the Protestant bodies around us. *The Churchman* of that date contained lengthy extracts from, and a synopsis of, Canon Henson's paper in *The Contemporary Review*, entitled "Our Unhappy Divisions"; while the corresponding issue of *The Church Standard* contained a partial report of a sermon preached by the Rev. J. A. Montgomery in Philadelphia at the ordination to the diaconate, of a former minister of the Reformed Episcopal body. These are the two papers referred to.

Canon Henson argued that all Christians "of non-episcopal churches" should be admitted and invited to partake, with Churchmen, at the Holy Communion. Such participation, he declared, is "the inevitable expression of Christian fraternity." "It was so in the Apostolic age; it has remained so ever since." Standing in the way of such participation, he finds that "The formal barrier is provided by the rigid interpretation of a single rubric; the real barrier is the doctrine of apostolic succession as taught by the Tractarians and now paramount in the National Church." Considering the rubric he argues that it was intended only for those who have been brought up in the Church, and does not apply to "occasional conformity." Secondly, he argues against "the condemnation of the non-episcopal ministries."

Mr. Montgomery urges especially that steps be taken to recognize the "orders" of "other Churches which claim the episcopal succession." "This applies to such bodies as the Reformed Episcopal Church, to the apostolic and consecrated Moravian Church, to the Swedish Lutherans." In the case of the candidate presented for deacon's orders at the function at which Mr. Montgomery was preaching, he asserted that:

"The present candidate applies for the right to minister in this Church, believing that the orders he received in the Reformed Episcopal Church are by Catholic principles valid with us. The Bishop of the Diocese, a most judicious prelate, makes the formal statement that if there were such a form he would ordain this candidate hypothetically—as is frequently done in the Sacrament of Baptism when doubt exists. But as the Ordinal of this Church contains no such alternative, the Bishop must require the stated form of ordination."

It is to be noted that neither of our contemporaries editorially express their endorsement of these respective pleas to which they give circulation; and *The Churchman*, referring to Canon Henson's paper, distinctly says:

"It ought to be unnecessary for us to say that we present it as news, and not as an expression of editorial opinion."

The fact that there is every day greater restlessness over our unhappy divisions in Christendom is itself a most encouraging sign. It is probably not too much to say that the whole Christian world to-day—with insignificant exceptions—desires reunion. This is itself a tremendous gain on the condition of a generation or two ago, when "the more the better" appeared to be the popular verdict of the "Churches." Many things—we speak humanly and foolishly, for of course the Holy Spirit is the only ultimate source of such desires—many things have united to cause this better spirit. The enormous economic waste of building rival and expensive plants on adjoining corners, and the consequent expense of operating them, is an argument that appeals forcibly to the man of affairs. It is quite probable that the religious and semi-religious work done in this country might be performed at one-fifth the present expense, or even less, if it were done by one instead of by many rival bodies.

But worse than that economic waste is the spiritual loss sustained by the clashes and the contradictions which Christian people exhibit to the world. Disunity has both hindered progress in the foreign field, and also directly led to the great mass of irreligion at home. What wonder that busy men are tired of trying to sift the rival claims of different sects? What wonder that, more and more, we find people who profess and call themselves Christians, content to remain aloof from all organized forms of Christianity?

All this, and much more, has deeply impressed itself upon Christian thinkers. We are now nearly unanimous inside and outside the Church in desiring something better, but we are as yet, even within the Church itself, a long way from

being unanimous in seeing the right way by which it may be effected.

We have frequently had occasion to criticise various suggestions or plans looking toward reconciliation; often, to oppose them. Yet we have invariably done this latter with regret. We are so intensely in sympathy with the end to be attained that we are more pleased to commend than to oppose, suggested means.

But the means employed must be such as are calculated to bring about the desired end, and no other. And it is because in many cases we have been able to see that the union which might be the result of suggested means would not be the union which characterized the early Church, fresh from her marriage with the Lamb, that we have been obliged to express dissent.

Canon Henson's plan proceeds upon the assumption that the ministry of the Church and the ministry of other bodies, is identical in kind, and only kept apart by minor considerations; that the Holy Communion administered in the Church, and the Holy Communion administered outside, are identical rites; that our lack of charity each to the other, arising from our intellectual differences, is the cause of our being dissevered and refusing fellowship, each with the other.

If we accepted these premises, we would go further than Canon Henson is ready to go. We should then plead for the disbanding of our own little ecclesiastical organization, thus to make one less impediment to the perfect unity of the whole. We should then be ready even to give up our accumulated Church property, and divide it among the other bodies; or to submit plans for the formation of a gigantic religious trust to administer the several denominations, on the trust principle. We should never be able to accept Canon Henson's premises, and yet rest content with the comparatively slight (from that standpoint) reform demanded.

And this of course raises the whole question of the position of the Church in the world. If it is a purely human organization, one of many created by men for religious ends, then it must be not only possible, but comparatively easy, for men to re-organize it from time to time, changing the rules and the style of officering it, according to the convenience of the day.

But if the Church is a supernatural organism, formed by our Lord for His own purpose, with officers commissioned by Him and responsible to Him, with certain specified duties to perform, with specified conditions under which its work is to be done: then it is clear, the Church cannot re-organize nor materially change the conditions under which she works.

One really is forced to choose between these two distinct positions. Both positions leave Christian Unity possible as a goal to be obtained; but the kind of Unity looked for, and the possible means of obtaining it, are so different that a joint work on both hypotheses is impossible.

The Church position is this: In the world, but not of the world; formed by God, not by men; an organism, an exact entity, subject to no possible amendment so far as its fundamental conceptions are concerned; administering sacraments which were entrusted to it, and which the Church cannot change; having officers divinely commissioned, and thus not to be confused with humanly chosen officers of human organizations.

This position makes it clear why loyal Churchmen cannot view any "acknowledgment" of "non-episcopal ministers" as even debatable. It is not that Churchmen condemn the ministries of others: they simply maintain that these have no relation (as ministers) to the Church of Christ's foundation. Churchmen do not deny the piety, the learning, the ability, even, in many cases, the sanctity, which is found outside the Church. But these attributes do not relieve them from the responsibility which God has placed upon them, to hold inviolate the trust given them.

Mr. Montgomery's position, that the Anglican Communion should recognize the orders of "other episcopal Churches," is on its face less radical than that of Canon Henson, but in effect is practically the same. Mr. Montgomery seems to waive the whole question of fact as to the ultimate source of episcopal authority among Reformed Episcopalians, Moravians, and Swedish Lutherans. He fails to see that the question is one of fact. There are two opinions among Churchmen, with regard to some of these bodies, as to whether in fact they do possess the true episcopal succession, derived through the apostles from our Lord, which can alone enable them to hand on that succession. Loyal Churchmen all agree that *if* such apostolic character adheres to the episcopate of those bodies, then their orders are valid; and *if* it does not so adhere, they are invalid. The difficulty in agreeing as to the facts arises first from the apparent unconcern in the matter, of those bodies themselves, and second, from the reluctance of the Anglican Churches to sit in judgment on other bodies over which they have no jurisdiction. Consequently the facts are not satisfactorily established, and as a result, valid orders cannot be certainly maintained, much less assumed in practice, even by those who believe that those orders might be vindicated. Thus the practice of re-ordination of ministers from such bodies must be continued. If Mr. Montgomery, or any others, believe orders conferred by these bodies to be valid, they must yet see the practical impossibility of corporate assumption of the alleged fact, so long as the bodies themselves do not consider the matter of their Catholic Order of sufficient importance frankly to meet the question. And to plead with the Bishops to "lead," or to "act," or not to "sit apart from us," is to beg the question entirely.

Canon Henson is right in saying that joint participation in the Holy Eucharist "is the inevitable expression of Christian fraternity"; that "it was so in the Apostolic age, it has remained so ever since." But it was so in the Apostolic age because all who professed and called themselves Christians "remained steadfast in the apostles' doctrine and fellowship," as well as in the "breaking of bread and the prayers"; not because those who preferred other "fellowship" and maintained other "doctrine," were still permitted to participate in "the breaking of bread."

So it comes back, as these considerations always do, to the conclusion that the most practical way to promote ecclesiastical unity is to do all in our power to show the divine organism, the Catholic Church, to the world in her true colors as such. Divest her of her modern habiliments, name, etc.; proclaim her as the divine Kingdom of which the Lord Jesus is King, into which He invites all men; the Body of Christ, of which by Baptism all may become lively members. Teach men to distinguish between the powers that are ordained of God, and the functionaries chosen by the people. In short, impress the divine character of the Church as her fundamental claim upon the world. Then we may look for the coming dawn, far away though it may yet be, of the day when again they all may be one, even as the Son is one with the Father.

A HOPEFUL sign in our missionary difficulty is that the apathy of the Church is beginning to be broken. This is shown, in part, by the several letters on missionary subjects printed in this issue.

We have explained that the first two of these were written before our issue of last week, containing the further editorial statement, could have been in the hands of the writers. Most of the criticisms made by these correspondents are perhaps sufficiently treated therein. For the rest, we may say that the Editor of The Living Church was not a member of General Convention or of the Board of Missions; and the absence of the President of the corporation owning The Living Church, who was a deputy, commented upon by Mr. Evans, might be satisfactorily explained. The fundamental fallacy of our correspondent, as it seems to us, and the fallacy that underlies our whole missionary system, is expressed in Mr. Evans' sentence: "The great object which we all desire to attain, is that each and every parish shall contribute." The "great object" which we all *ought to* "desire to attain," is that each and every *individual Churchman* shall contribute. The two propositions are wholly different. The first has long been the established policy and has failed. The second, which happens also to be the scriptural way, has succeeded with the women and children, but has not been tried by the Society as a whole. The second fallacy in Mr. Evans' letter is that because New York and Chicago are both wealthy cities, therefore they can be assessed on the same basis. In New York the vast majority of the parishes are old established, with all the necessities of parish life on hand and paid for, and many of them with large endowments. In Chicago less than half the parishes and missions are self-supporting, and the minority are bound not only to support their own work, but also to support the majority which is not self-supporting. There could not be a greater contrast than between conditions prevailing in New York and in Chicago; yet they are assessed at the same ratio. Shanghai and Tokyo are also great cities. Why

not assess them on the same basis? It is because those whose duty it is to understand missionary matters do not seem to comprehend this, often though it has been pointed out, that all our missionary difficulties are due.

It is not enough to say, with our correspondent, that some basis was necessary to start from, and so the basis of expenses was adopted. That basis we have shown to be absolutely unadapted to the purpose. To arrive at a proportionate allotment, many different factors must be taken into consideration, of which the matter of expenses is no criterion.

Why not frankly admit that this was a mistake—honestly conceived, well-meant, but based on an utter fallacy? Surely it must thus be evident to all.

AS QUINQUAGESIMA approaches, it is wise to remind Churchmen of the subject of Clergy Relief, always of pressing importance, but recommended especially for the benefactions of the day mentioned. The fund created by canon nearly fifty years ago for the relief of the aged clergy and the widows and orphans of deceased clergymen, grows very slowly, and the pensions which the trustees are able to grant are small and insufficient, both in number and in amount, to do the work which is urgently called for.

We are not a generous Church, be it said to our shame. Our general organizations for Church work are all of them scantily supported, insufficiently appreciated, largely neglected. It is always with a heavy heart that we write on matters pertaining to the finances of the Church—not because the work accomplished is otherwise than singularly successful, but because of the apathy, the coldness of our people, toward all our general and most of our local organizations.

There is every reason to believe that the Clergy Relief fund is efficiently managed. Its funds are derived from royalties on the Hymnal, from Quinquagesima offerings, and from individual gifts and bequests. During the past 25 years there has been distributed from the fund about half a million dollars. Grants were made last year to 387 annuitants, of whom 111 were clergymen, 227 widows, and 49 orphans.

We gladly commend the work to Churchmen, and especially to those who are able to make individual gifts. The central office is at the Church House, Philadelphia, the acting treasurer being the Rev. A. J. P. McClure.

WE ARE deeply thankful at the result of the recent episcopal election in Western Massachusetts. Dr. Vinton is, both in character and in sound Churchmanship, eminently qualified for the high office to which he has been chosen. He has been identified for many years past with the Church in Massachusetts, so that he is no stranger to her condition and needs. An unusual coincidence is that he is the fourth Bishop to be chosen within eight months from the class of '76 in the General Theological Seminary, the others having been Dr. Olmsted for Colorado, Dr. Burgess (who did not graduate with the class) for Long Island, and Dr. Taylor for Quincy. None others from that class—which included F. P. Davenport, E. A. Larrabee, G. A. Carstensen, Leighton Parks, John Sword, Wm. H. Tomlins, and a number of others—have thus been chosen, though at least two or three of them probably will be, sometime, and ought to be.

It is sometimes said that "advanced" Churchmanship is peculiar to the clergy and is obnoxious to the laity in general. Recent episcopal elections show how false is this idea. In almost every Diocese the clergy and laity vote separately, and must concur in order to effect an election. The recent choice of Vinton in Massachusetts, Burgess in Long Island, Olmsted in Colorado, Taylor in Quincy, and Weller in Fond du Lac, not to go farther back, and in addition to the Missionary Bishops chosen at General Convention, show how groundless is this belief. There are few Dioceses—perhaps none—where any contest between clergy and laity could occur on directly ecclesiastical divergences. This is a mark of the real development of the Church, not on the surface but in the people, which is sometimes lost sight of.

We trust that nothing may occur to prevent the consummation of this election.

MR. KENSIT has unwittingly done a great service to the Church of England, in securing from the civil courts a mandamus to compel the consideration by the Vicar General, acting for the Archbishop of Canterbury, of a protest against the consecration of a Bishop. It so happens in this case, the pending consecration of Dr. Gore, that the reasons for the protest strike us as highly insufficient; but as in so many previous instances in English history, a bad motive has resulted in a signal gain for the Church.

Under the peculiar law of England, it will be remembered that the Crown nominates the Bishops to the Dean and chapter of the Diocese in which he is to serve, which latter body is under dire penalties if it does not promptly elect the presbyter nominated by the Crown. The election has therefore for several centuries been a mere matter of form. After that election, the fact is certified to the Archbishop of Canterbury, who by his Vicar General, the Dean of Arches, solemly cites all persons who may desire to raise objection to the pending consecration, in the following language:

"All manner of persons who shall or will object to confirmation of the election of the Rev. *A. B.* to be the Bishop and pastor of the Cathedral Church of *C. D.*, let them come forward and make their objections in due form of law, and they shall be heard."

In spite of this solemn proclamation, the Vicar General has invariably refused to hear any who came forward to raise objections as they had been cited to do, so that the confirmation, like the election, has also become a solemn farce.

In 1848, when Dr. Hampden was nominated by the Crown as Bishop of Hereford, there were grave charges raised against him, and the Dean and a minority of the chapter voted against his election, in spite of the legal penalties for failure to elect, but the election was carried. At the confirmation, the notice having been published in due form, an objector came forward, and the Vicar General and other judges sitting with him peremptorily refused to hear him. An application was therefore made to the Queen's Bench for a mandamus to compel the hearing of the objections, and the application was refused, the court being equally divided, two judges, of whom one was the learned Coleridge, holding that the mandamus should be issued, and two holding that it should not be. From that day to this, as also for at least two centuries before, the Vicar General, in spite of the citation, has refused to hear objections that might be raised against confirmation. Such refusal was made at the time of the confirmation of Dr. Temple, the present Archbishop of Canterbury, as Bishop of Exeter, and also in several recent instances since the beginning of the Kensit propaganda.

The issuance of this mandamus by the King's Bench therefore reverses the judgment of the same body at the time of the Hampden election in 1848, and for the first time in many centuries the Church of England is guaranteed and compelled to exercise the power of at least considering objections raised to the consecration of a Bishop nominated by the Crown.

We shall await with interest the fuller report by mail as to the scope of the mandamus. The postponement of the consecration of Dr. Gore—even its veto, should that be the result of this mandamus—is a small price to pay for the new guarantee to the Church of a liberty which had been taken from her by the civil courts. Now must come a reform by which the Archbishop shall personally control the actions of his Vicar General; and that is far less difficult to accomplish, than this reform, secured through the strange instrumentality of Kensitism, had seemed to be.

WE ARE pleased to announce that the Rev. Dr. Olmsted has signified his acceptance to the Standing Committee of Colorado of his election as Bishop Coadjutor.

IT WAS Sunday morning, and the subject under discussion was, where to attend service. One enthusiastic lady urged: "You must go and hear Dr. B——," naming an eminent Congregational minister; "I admire him so much. He is so liberal and broad minded."

After the others returned later in the day, the same lady inquired:

"Did you go to hear Dr. B——? How do you like him? What did he say?"

"He only preached a few minutes. It was Communion Sunday."

"Oh, that was too bad. But what did he talk about?"

"Well, for one thing, praying for the dead."

"Did he believe in it?"

"Yes."

The only comment was a grunt of disapproval. Perhaps it was a sort of broad-mindedness that she did not expect. C. L. W.

LONDON LETTER.

London, January 14, 1902.

IN THE *Times* newspaper there have recently appeared two very striking articles, signed "From a Correspondent," devoted to some examination of the quackish cult of "Christian Science." The first article contained a sort of character sketch of Mrs. Eddy, and also an account of the origin of her "Science," while in the second paper the "tenets and proceedings" of her sectarian organization were described. The glimpse into the childhood of the founder of "Christian Science" shows us, says the writer, "an impressionable, self-conscious child," brought up in "an atmosphere of religious emotion" and taught to place herself "on a level with Scripture characters as the special object of Divine regard." With such temperaments, to "hear voices" and to "see visions" are "common occurrences." In the appropriation by Mrs. Eddy of the expression, "No one else can drain the cup which I have drunk to the dregs as the discoverer and teacher of Christian Science," obviously one with sublime associations, there is something "painfully grotesque and revolting;" but it is probable that the "incredible arrogance" revealed by these and other passages, "mixed with some pious phrases" in Mrs. Eddy's book *Retrospection and Introspection*, is "largely responsible," for the success, such as it be, of "Christian Science." The history of "all impostures down to the scandals of the modern money market" shows that "the more extravagant a claim is, the more readily it is believed"; though the Eddyite sect, so far as it exists in London, is "a small affair," while the whole number of practitioners of the "Science" in the United Kingdom "does not reach 50." This particular "Science," which seems to bear "a close family likeness to the many other forms of the monstrosities of religion," beyond its ethical element, derived from the Christian system of morality, appears to be "a form of Unitarianism," though to seek consistency in the doctrinal portion of the "Science" is "a hopeless task." If, however, anything can be made out with certainty of the "religious position" of the sect, it is that "personal worship (towards God) forms no part of it," Almighty God being "repeatedly defined as an abstraction"; and, therefore, instead of religion, "nothing but a pallid simulacrum remains." The form of religious exercise at the Eddyite "church" in London is, in fact, "pervaded by Mary Baker G. Eddy," and there are already signs that the "Scientists" have already "begun virtually to worship Mrs. Eddy." But if the Christianity of the sect is "an obscure quantity," no such doubt exists about its "Science," which is "the explicit negation of all that is usually meant by the word." Mrs. Eddy's great idea is, in truth, "nothing but a familiar phase in metaphysical speculation, which found its most complete expression in Berkeley's idealism," but which is "sheer nonsense." If Mrs. Eddy and her followers were consistent, they would, of course, "need neither food nor clothing," for hunger and cold, say they, are merely "sensations and delusions of 'mortal mind,'" which can be dispelled instantaneously by "the touch of Mrs. Eddy's talisman." Although having no need of money either, they have "as keen a sense of money as anyone else." This organization, indeed, seems to be "a shrewd business concern with a proper respect for dollars." Mrs. Eddy says, in effect, she can "do nothing with money," but asks for it all the same. "What does she do with it?" As to the evidences of the "cures" alleged to be effected by the "Science," they are "exactly upon the same level as the 'testimonials' of patent medicines." The Eddyite "Science," says the writer in summing up, is "a crude jumble of religion, metaphysics, and medicine"; and as for Mrs. Eddy, "students of what is sometimes called psychological medicine will have no difficulty in diagnosing her case. Religious exaltation—with crises at adolescence and between 40 and 50—and self-importance exaggerated to a disease, are very common conditions."

King Edward's first presentation of the customary Royal Epiphany gifts—though regrettably only by proxy—took place on Twelfth Day at the Chapel Royal, St. James' Palace, where the congregation was unusually large. The gifts, consisting of a bag of myrrh and of frankincense and 25 sovereigns, were conveyed to the chapel by two of his Majesty's ushers; the ceremony of presentation being performed at the offertory, when the ushers, escorted by the Yoemen of the Guard, who were in full uniform, with halberts, bore the gifts to the altar rails, where, kneeling, they handed them to the Sub-Dean, who in turn handed them to the Bishop of London, present in his capacity as Dean of the Chapels Royal, who then proceeded to celebrate the Holy Eucharist. The last Sovereign who presented the Epiphany gifts in person was George III. Surely his Majesty King Edward could show his personal devotion to the Almighty King of kings no more beautifully than by imitating that particular Hanoverian ancestor in the manner of presenting the Epiphany gifts, and thus following also the pious example of all previous Sovereigns of the House of England.

Sir Frederick Bridge, organist of Westminster Abbey, and director of the music at the King's Coronation, and Sir Walter Parratt, Master of the King's Music, have had submitted to them the scores of 150 Coronation Marches, written by competitors for the prize offered by the Worshipful Company of Musicians; the prize consisting of a check for £50, with the presentation of the freedom of the livery. Out of the whole number of these scores, fifty of the best have been submitted by the aforementioned parties to Sir Hubert Parry, who is the third adjucator, for decision as to the most suitable march for the august occasion.

On Holy Innocents' Day special services for children were held at Lincoln Minster, Westminster Abbey, St. Saviour's, Southwark, and St. George's, Windsor Castle. At St. Saviour's the service included the Litany for Children in *Hymns Ancient and Modern*, and both there and at Lincoln Minster there was a children's procession.

The Dean-designate of Chichester, upon Archdeacon Mount's refusal of the deanery, vacant by the resignation of Dr. Randall, is the Rev. Prebendary Hannah, vicar of Brighton. He is the son of Archdeacon Hannah, whom he also succeeded in the vicarage of Brighton, and a nephew of the Dean of St. Paul's, and is both a Balliol and Cuddesdon man, taking his degree in 1866 and admitted to priest's orders three years later. After serving several assistant curacies, Mr. Hannah was made vicar of the old parish Church of St. Nicholas, Brighton, in 1873, while in 1887 he was further promoted by being made vicar and rector of Brighton as the incumbent of the modern parish Church of St. Peter; at the same time becoming a Prebendary in the Chichester chapter, and since 1895 he has been Proctor in Convocation for the clergy of the Archdeaconry of Lewes. The new Dean will undoubtedly work the Cathedral, at least liturgically, on the lines inaugurated by Dr. Randall, who restored, amongst other things, the daily Eucharist.

The third course of lectures to men this session, under the auspices of the St. Paul's Lecture Society, will be given by the Rev. Father Waggett, S.S.J.E., on the remaining Fridays in this month, at 6:15 P. M., the first and last lecture in the Crypt-chapel of St. Paul's Cathedral, the other one at St. Martin's, Ludgate Hill.

The Rev. Walter Howard Frere, C.R., and the liturgiologist, who since 1895 has been an examining chaplain to the Bishop of Rochester, has been elected Superior of the Mirfield community, in succession to the Bishop-elect of Worcester. By the bye, the date of the confirmation in connection with the election of Dr. Gore to the See of Worcester is understood to be fixed for the 24th inst., at the Church House, Westminster. It is expected in ecclesiastical circles that the Archbishop of Canterbury will preside on that occasion, and, if so, his Grace will probably be in no mood to tolerate any exhibition of horse-play on the part of Dr. Gore's Protestant opponents.

The Bishop of London, preaching Sunday before last at the Church of the Annunciation (old Quebec chapel), St. Marylebone, W., said that it was quite a mistake to think that Evangelicals alone held the doctrine of a free salvation. All Churchmen agreed on that point, and even on the controversial question of Confession and Absolution "men of very different views at Fulham last week had, after seeking the guidance of the Spirit, arrived at a very large and substantial measure of agreement." The formularies of the Church "rang with the note of Confession and Absolution," and in the Church of the Annunciation many, he was sure, had been "led to true Confession and penitence, and had received pardon and peace."

Let those who had not, "go down on their knees," and ere they parted with 1901, "wash their robes in the Blood of the Lamb and kneel in penitence at the foot of the Cross." Let them not be merely "pardoned felons," by the ministry of grace, but "holy saints." A person who went to the London Hospital was "placed in a state of salvation," but if he "would not obey the directions of the doctors and nurses and take the necessary medicines, he would die in the best hospital." The Church was "a hospital for sick souls."

The Bishop of London, in his New Year's address at the gathering of the United Kingdom Band of Hope Union, held in Exeter Hall, said that he had been a teetotaler for 18 years. Band of Hope work was truly "Christ-like work," while it

gave the workers "some of the most delightful hours of their lives," for friendships with children were the "most purifying and inspiring elements in life." Not the least fruitful result of the work was to be seen "in the influence of the children on their elders." A workingman in the East End "who would yield to no one else," was often "a child before his own child, who could lead him like a helpless giant."

The Rev. Prebendary Tucker, who had lately resigned the Secretaryship of the S. P. G., has departed this life at Florence, where his body was also buried in the English cemetery; upon whose soul may God have mercy! He was a West Country man, and an Oxford graduate, in 1854, in which year also he was admitted to deacon's orders. After serving several assistant curacies in Devonshire and Cornwall he was appointed assistant Secretary of the S. P. G. in 1865, succeeding to the General Secretaryship in 1879. His policy of management, almost from the beginning to the end of his tenure of the secretaryship, was the subject of more or less adverse criticism and controversy; though from all that it does not necessarily follow that Mr. Tucker was invariably in the wrong or that he was wholly destitute of strong points and amiable qualities. He brought to the service of the venerable Society (says *The Times*) "methodical and business habits of a high order, and possessed great powers of concentration." Like many masters of detail, however, "he lacked that sympathy which attracts men to enlist under a great cause"; and it cannot be said that even in its centenary year the S. P. G. under his guidance "succeeded in securing the financial support which its unique position entitles it to expect."

By the decease of Henry Bremridge Briggs on Dec. 31, the cause of Plainsong in England has, in a sense, lost its protagonist. Mr. Briggs, who was born in London in 1850, was well known in the city as the Secretary of the Alagoas and Manila Railway companies, was a man too of versatile parts and many accomplishments, and above all, both an ardent and devout Catholic. He was actively connected with St. Peter's, London Docks, when under the vicariate of the Rev. Charles Lowder, and later on with various other Catholic churches in London. In connection with Plainsong, he was the founder of "The Plainsong and Mediæval Music Society,"and also its Honorary Secretary. For his society he edited *The Elements of Plainsong,* after the Solesmes method, and only a few days before he passed away he received from Messrs. Novello & Co. the final proofs of a new and improved edition of *Helmore's Manual of Plainsong,* destined to be his last work in the interests of the only proper chant music of the Church. May he rest in peace!

J. G. HALL.

[BY CABLE.]

PRESS CABLEGRAMS from London state that amidst turbulence and confusion, Kensit and his followers protested against the confirmation of Dr. Gore as Bishop of Worcester. On Jan. 24th an appeal was made to the King's Bench division of the High Court of Justice for a mandamus against the Primate and the Vicar General, compelling them to hear the objections for the raising of which permission was refused at the confirmation. The mandamus was granted, and the consecration of Dr. Gore, which was appointed for St. Paul's Day, is accordingly postponed.

Athens, Jan. 26.—The celebrated Saint Paul Monastery, on Mount Athos, was burned last Thursday night. The prior and nine monks perished and twenty others were seriously injured. The occupants of the monastery were sleeping when the fire broke out, according to the Athens papers, and the monastery itself was damaged to the amount of $40,000.

[St. Paul's is one of some twenty monasteries surviving on Mount Athos, an ancient monastic foundation of the Greek Church, once the center of Greek learning and Christian art. These monasteries were the subject of a work by Mr. Athelstan Riley entitled *Athos: the Mountain of the Monks.*]

ALMSGIVING.

THE SPECIAL TIME for almsgiving is at the Holy Communion, for here we may safely trust our alms, and that liberally, to the distribution of others, because God by His Church invites us; and such was ever His appointment, and the practice of the Ancient Church. It is sad to see how people show least love, when they come to acknowledge His inestimable Love, to receive "the pledges of His love, to their great and endless comfort;" and are then most penurious in their charity, when they come nearest to their Lord, who bade us love our brethren *as* He loved us, with a self-denying, self-sacrificing love.—*Pusey.*

NEW YORK LETTER.

THE fifteenth annual dinner of the Church Club, held at Sherry's, was attended by 150 members and guests. Among the latter were Bishop Brent, the Rev. Dr. Stires, Archdeacon Tiffany, Presidents Bailey and Denton of the Chicago and Rochester clubs respectively, the Rev. Robert L. Paddock, and several of the New York and Long Island clergy. President Miller presided, and a toast was drunk to the Bishop of the Diocese. Bishop Brent, the first speaker, said:

"Men are alive to-day as never before to the fact that the Church consists of more than its clergy. If the laity fail to stand by the clergy, and the clergy by the laity, the Church's work cannot go forward. We all know that a potent missionary force in our work is the Woman's Auxiliary. I am glad to be starting for my district feeling that I have the support and sympathy of so large and so strong a body of men. Our missionary traditions are bad. We are weak to-day in places where we might have been strong, had our leaders realized the great possibilities in advance of them. Our beginning in the Philippines seems small. But it is vigorous, I think. Our first duty to the Filipinos is to bring them into touch with a personal Saviour. After that, there is an opportunity to render a great service to our country. In fact, the nation has given us a chance, and in a way we are bound to observe it. The cross must now follow the flag. England became the great missionary nation in large part through her colonial policy. Had she never possessed a colony her missionary work could not be compared with what she has accomplished."

Other speakers were Messrs. R. Fulton Cutting, E. P. Bailey, E. C. Denton, and Archdeacon Tiffany. Then came the Rev. Dr. Stires of St. Thomas', who spoke on "The Sabbath for Man," making the principal address of the evening.

"Some of those who are urging the liberal Sunday," said Dr. Stires, "seem to have put themselves in the attitude of driving a close bargain with the Lord. They say to Him: 'Make it a half day, Lord, and we will call it square.' We all know what that will come to in the end. It will be no Sabbath at all. No. The Sabbath for man; not the Sabbath for Satan.

"We hear that this agitation to liberalize Sunday is to make men free. That is what the Church and we men of the Church ought to strive to do. To make free men, but not, I say, to help men to be enslaved by their baser appetites. Not to help in the establishment on every corner or in some parts of our city, at every door, a place where a man may find an opportunity to make his day of leisure a day for riveting upon him the bonds of slavery to baseness.

"If the barriers are to be taken down, let all the responsibility fall on the State—on the politicians. For God's sake let it not fall on the Church. [Applause.]

"If any man needs protection against himself—and there is not one of us who does not, from the highest to the humblest of us—let it not be the high authorities of the Church who put it in the power of that man to say to his wife who would stay him from the saloon: 'But So-and-So, and So-and-So, and So-and-So, all eminent Churchmen and leaders in the Church, have proclaimed that it is all right for these places to stay open so that I can go into them. It was through them that this opportunity was given to me.' For God's sake, no! [Applause.] That man's blood will be required of us in the day of our judgment. Let us not forget that."

In St. Matthew's Church a chancel window, erected by Mrs. Ira Bliss Stewart in memory of her mother, Abbe Farnham Hall, was dedicated recently. The window is from the studio of the Misses de Luze and Spencer, and represents the Angel of Praise, harp in hand, carrying out the idea of music, suggested by proximity to the organ. The figure, with wings reaching upward, stands outlined before a glowing sky, with effect of sunrise, which disappears behind a Gothic arch of blues and purples. The arch balances the effect of the rich purples in the lower part of the sky. The entire color composition is rich in beauty. The face, with eyes raised as though inspired, is dignified, and contributes in no small degree to the charm of the window.

The rector of St. Paul's, Stapleton, celebrated the close of ten years of service last Sunday. The celebration began on the eve of the anniversary of the Conversion of St. Paul, the patron of the church, with a sermon by the Rev. Dr. F. L. Frost of St. Mary's, Castleton. Either present or sending letters of congratulation were the rectors of Christ Church, New Brighton; Ascension, West Brighton; St. John's, Clifton; and Archdeacon Johnson of Richmond. The Holy Eucharist was celebrated early on St. Paul's day, and was again offered at the early service and at 11 on Sunday following. A large number of present and former parishioners were present. The rector of St. Paul's is the Rev. Alonzo L. Wood. The parish dates from 1833, being the second oldest on the Island. The present stone church was erected in 1867, a memorial to the sister of the late Judge Ward. St. Paul's is located not far from the ferry landing, well

MEMORIAL WINDOW,
ST. MATTHEW'S CHURCH, NEW YORK.

to the east, and out of the fashionable quarter of the island, which has long affected the north shore. Under Mr. Wood the parish has steadily, if slowly, grown in strength. Sound Catholic doctrine has been preached, and a good Catholic ritual observed. The effect has been the logical one of making a strong parish, but this effect has been much helped by the personal consecration and earnest work of the rector.

St. Paul's, Brooklyn, also celebrated St. Paul's day. It was its 52nd anniversary, and as part of the celebration, Bishop Burgess paid the parish an episcopal visit and confirmed one of the largest classes in the parish's history. The rector of St. Paul's is the Rev. Richard D. Pope; the assistant, the Rev. Edwin D. Weed. St. Paul's is located in a part of Brooklyn south of the business centre, which has been said to be going backward. The parish was also said to be affected adversely. Mr. Pope came from St. Gabriel's, Hollis, during the summer of 1900, and during the first two years of the second half century of the parish's life, the number of families attached to it has much increased, the Sunday School has doubled, and for the first time in its history, has been able to employ an assistant. The latter is a nephew of Bishop Weed. The celebration was emphasized by a musical service, under direction of Prof. Yerbury, assisted by orchestra and choristers from Heavenly Rest choir, Manhattan. Mr. Pope comes from an old Brooklyn family.

REV. RICHARD D. POPE.

The Women's Diocesan committee for the extension of Cathedral and Pro-Cathedral work has 93 members, composed of representatives of 64 parishes, and 16 workers at large. The president is Mrs. William Chandler Casey. The committee pledges itself for $1,000 a year to support Pro-Cathedral work, has raised nearly $7,000 for the Community House, and $2,000 for the Cathedral porch. Last week there was a meeting of the committee in the old asylum building on the Cathedral grounds, when luncheon was served, the Cathedral model examined, and Bishop Potter explained about the exterior stone, which is a pale yellow granite coming from the Hudson valley. The exterior of the new Belmont chapel is beginning to show the yellow color which the whole Cathedral will in time assume. Bishop Potter stated that the color is soft and firm in contrast to gray stone, which he described as cold.

St. Andrew's Harlem (the Rev. Dr. Van de Water, rector), has paid off $10,000 on its bonded debt. Of this sum $6,000 came from a debt-paying plan in use during 1901, and $4,000 from a fair. The plan is in operation for 1902.

The effort to build in the Adirondacks a sanitarium for poor consumptive girls has been successful to the extent of $50,000, but $60,000 are still needed. While not a Church institution as such, it has been fostered by Church people. The style of architecture of the building will be the same as that of the Massachusetts State Sanatorium, which is considered the best model of its kind in this country.

The American Guild of Organists had a service on Thursday evening of last week in Trinity parish church. The occasion was notable because of the use of the new chancel organ, just completed. While there is no exterior change, the old organ case being left intact, the organ itself is entirely new, a modern action and modern voicing having replaced the old instrument. Trinity choir was directed by Mr. Victor Baier, the choirmaster, the principal music sung being a new cantata by Lucy Bownes, "The Lord is my Shepherd." It was sung from the manuscript and was very favorably received. Other choir music was a new anthem by Baldwin, "The Shadows of the Evening Hour," and the *Magnificat* in E by Professor Parker. Several organ solos were played on the large gallery organ by Mr. R. J. Winterbottom. The sermon was preached by the Rev. John Harris Knowles of St. Chrysostom's Chapel.

Forty alumni of Berkeley Divinity School met recently at the Incarnation, by invitation of the Rev. Dr. Grosvenor. Dean Binney and Vice-Dean Hart told of the condition of the School, and an Alumni organization was formed, with officers as follows:

President, the Rev. Dr. Vibbert of Trinity Chapel; Vice President, the Rev. F. F. German of St. Thomas', Mamaroneck; and Secretary and Treasurer, the Rev. C. H. Beers of St. Augustine's Chapel. Many complimentary things were said of the School. The meeting gave abundant evidence of that faith in and loyalty towards the School which its sons have always manifested. They firmly believe that this Institution founded by Bishop Williams and still characterized by that sound theology, loyal, common-sense Churchmanship, and wholesome atmosphere of freedom and homelike life which he gave to it, has its place today in training men for the ministry. The instruction of the School is marked by a progressive conservatism which is abreast

GRACE CHURCH, PLAINFIELD, N. J.
[Fiftieth anniversary of its founding noted in New York Letter last week.]

with modern scholarship. Ample opportunities are afforded in and about Middletown to Berkeley students for earning money toward their expenses. The Association will meet annually on the third Wednesday in January.

St. John's Riverside Hospital, Yonkers, is a splendid institution, nominally but not officially under Church control, with beautiful buildings and grounds overlooking the Hudson. It was aided largely by Mr. and Mrs. Cochran. No mention was made of it in the will of Mr. Cochran, just probated, but it now transpires that just before his death Mr. Cochran gave it $150,000 endowment fund.

SHORT SERMONS AND GOOD ANSWERS.

IN SPEAKING about short sermons: Two years ago the rector of St. Paul's Church, Port Townsend, Wash., said: "The Holy Ghost says To-day, your enemies say To-morrow. Choose you this day whom ye will serve." It was brief, but it made some think.

In asking the children in Sunday School, What does repentance mean? a boy answered: *"Quit it."*

My school is small but it is taught to question me and in that way we have very happy times and I know if they know; *e.g.*, last Sunday a little Jew asked me what is the difference between Christmas and Epiphany. It brought out the fact of the Manifestation to the Gentiles, etc. B. O. B.

CLIMBING.

The Christian life is always an ascent. It is a daily climb out of the past, out of the worldly and carnal in our hearts, out of sin and ignorance, weakness and littleness, up into the life and light and love of God. The true manhood comes both by the renunciation and the upward toil. Strength comes day by day, and courage increases and faith grows into patience and flowers into the assurance of hope. There are bright and happy things on the hills for patient soul climbers. They are above the mists and clouds of unbelief, above the storms of earth, in the perpetual sunshine of the light of God's countenance. There is a wider view, a sweeter air, and then a rest that is everlasting.—*Central Presbyterian.*

When in the midst of the stormy whirlwind of action and passion, we are apt to trust to our own frail barks, and we hear not the voice of God until after the storm, in the still, small whisper in our souls. When the heart is calmed we can feel the power and behold the brightness of our Father's love; and we can yield ourselves to Him and desire to be led by Him wherever He chooseth. —*Hill.*

A BISHOP ELECTED IN WESTERN MASSACHUSETTS.

THE Special Convention of the Diocese of Western Massachusetts opened with a celebration of the Holy Communion in Christ Church, Springfield, Jan. 22d, the Rev. Arthur Lawrence, D.D., taking the opening portion of the office. The Rev. Henry Hague read the Epistle, the Rev. J. C. Tebbetts read the Gospel, and the Rev. John C. Brooks delivered the address. The offerings were for Diocesan Missions. The Rev. Alex. H. Vinton, D.D., took the rest of the service and was assisted in administering by the above named clergy.

The clergy and lay delegates assembled in the parish house and were called to order by the Secretary, who offered prayer and read the call of the convention. After roll-call of the clergy and lay delegates, a Committee on Qualifications was appointed as follows: Rev. H. M. Dumbell, Rev. David Sprague, Rev. F. A. Wright; Mr. H. N. Bigelow, Mr. W. A. Gallup.

The Committee on Qualifications reported after lunch, the certificates from 33 parishes in due form. The Rev. Thos. W. Nickerson, Jr., was elected presiding officer, the Secretary casting one ballot, by suspension of the rules of order. The Rev. Henry H. Morrill was elected Secretary, the President casting one ballot. The Secretary then certified that a quorum of both Orders was present, and the President declared the Convention duly organized for business.

On motion it was resolved to proceed to the election of a Bishop. Whereupon the name of the Rev. Alexander H. Vinton, D.D., rector of All Saints' Church, Worcester, was placed before the Convention by the Rev. Henry H. Morrill, seconded by the Rev. J. C. Tebbetts, and Mr. Chas. Thornton Davis.

The name of the Rev. Edward S. Lines, D.D., rector of St. Paul's Church, New Haven, Conn., was presented by the Rev. Arthur Lawrence, D.D., and seconded by the Rev. John Cotton Brooks.

The name of the Rev. William S. Rainsford, D.D., rector of St. George's Church, New York City, was presented by the Rev. Harold Arrowsmith and seconded by the Rev. John F. Carter.

The President appointed as tellers of the clerical vote, the Rev. Arthur Chase, Rev. Henry B. Washburn, Mr. John Bosworth, Mr. Chas. M. Bent; and as tellers for the lay vote, the Rev. Louis Zahner, Rev. J. De Wolf Perry, Jr., Mr. N. T. Hurlburt, Mr. Clarence B. Roote.

After saying the *Veni Creator,* prayer was offered and the ballot was taken. The tellers reported as follows:

Clerical Vote.

Whole number votes	33
Necessary for a choice	17
Rev. Alex. H. Vinton, D.D., receives	19
Rev. Wm. S. Rainsford, D.D., receives	8
Rev. Edwin S. Lines, D.D., receives	6

Dr. Vinton was elected by the Clergy.

Lay Vote.

Whole number of votes cast	33
Necessary for a choice	17
Rev. Alex. H. Vinton, D.D., receives	18
Rev. Edwin S. Lines, D.D., receives	13
Rev. Wm. S. Rainsford, D.D., receives	1
Divided	1

The Rev. Alex. H. Vinton, D.D., was also elected by the Laity.

On motion of the Rev. Arthur Lawrence, D.D., seconded by the Rev. John C. Brooks, the election was made unanimous.

On motion a committee of four was appointed to wait upon the Rev. Dr. Vinton and inform him of his election. The committee was appointed as follows: Rev. John C. Brooks, Rev. Marshall E. Mott, Mr. Chas. Thornton Davis, Mr. Chas. M. Bent.

On motion of the Rev. Charles L. Short it was

Resolved, That the thanks of the convention be tendered to the rector, wardens, and vestry of Christ Church, Springfield, for the use of the church and chapel, and for their generous hospitality.

A vote of thanks was passed to the presiding officer for so ably conducting the Convention.

After the testimonial of the Bishop-elect had been read and signed, the Convention closed with the *Gloria in Excelsis,* prayer, and Benediction.

THE BISHOP-ELECT.

The Rev. Alexander Vinton is one of a family of staunch Churchmen and of notable citizens, and has himself long been distinguished among the American clergy. He was born in Brooklyn Heights, N. Y., March 30th, 1852, being a son of Brevet Major-General D. H. Vinton of Providence, R. I., Assistant Quartermaster-General, U. S. A., and his wife, Eliza A., daughter of D. H. Arnold, who was a leading financier of Brook-

lyn, a founder of Grace Church in that city, and a vestryman of Trinity Church, New York. The Rev. Francis Vinton, D.D., who was for many years associated with Trinity Church, New York; the Rev. Alexander H. Vinton, D.D., for many years rector of Emmanuel Church, Boston; and Major John R. Vinton, U. S. A., who was killed at Vera Cruz, were uncles of the Bishop-elect. Of his aunts, one married Major-General George S. Green, U. S. A., and another is the wife of Associate Justice Rufus W. Peckham of the Supreme Court of the United States. His father, two uncles, and an uncle-in-law were all West Pointers. Two uncles were in the ministry, and a third was studying for holy orders when killed on the field of battle.

REV. A. H. VINTON, D.D.

The Bishop-elect was educated privately and in the public schools of New York City, and afterwards at St. Stephen's College, Annandale, at the University of Leipsic, Germany, and at the General Theological Seminary. He was ordained deacon by Bishop Williams of Connecticut, in St. George's Church, Stamford, July 11, 1877, and was advanced to the priesthood on the Festival of St. Michael and All Angels in the year following. His diaconate and the first months of his priesthood were spent in charge of the Church of the Holy Communion, Norwood, N. J., after which from 1879 to 1884 he was rector of the Memorial Church of the Holy Comforter, Philadelphia, and in 1884 succeeded the Rev. Dr. Wm. R. Huntington as rector of All Saints', Worcester, Mass. In the Diocese of Massachusetts he has held many positions of honor, having been convention preacher, examining chaplain, member of the Standing Committee, Deputy to General Convention, one of the Board of Visitors of the Cambridge Theological School, and one of the Examining Board of the General Theological Seminary, and Archdeacon.

The Boston *Herald* claims to have information that Dr. Vinton has declared his acceptance of the election, conditional on its confirmation by the Church at large.

MY BISHOP'S VISITATION.—V.

By a Priest.

AFTER luncheon we withdrew to the study, where the Bishop's cigars were again in evidence.

"I wish to visit all the members of the vestry this afternoon," said the Bishop, "but before I do so, I want some information from you. May I ask what salary you now receive?"

"I named the amount."

"How long have you been in the parish?"

I stated the time.

"Has your salary been increased during that time?"

It had not.

"What is the financial condition of the parish?"

I had to reply that the financial condition of the people was much better than formerly, although the parish finances showed no improvement.

"Is your salary promptly paid, and in full?"

I could only answer that it had not been paid in full for over a year, that it came in small payments, and that there was a regular arrearage of $25 to $50.

"Who is the parish treasurer?"

I mentioned his name.

The Bishop asked many more questions with regard to the parochial administration. He asked about the vestry meetings, how they were attended, what they did about parish finances, whether the vestrymen, and especially the wardens, attended both services on Sunday, whether members of the parish were addicted to Sunday pleasures, and whether they arranged domestic matters so that their servants could attend public worship, whether Sunday travel was customary, and other questions along that line.

Finally he touched on a sore point. He asked about my social relations with my people. It was a sore point, because my wife and I had often been grievously wounded by the open slights received from a number of parishioners who considered themselves the élite of the community. From the plain and serious people we received abundant courtesy and hospitality. But from some others we received quite different treatment. Neither of us desired to be considered "society people"; nor to be asked or expected to participate in the numerous social functions which occurred in general society. But we did desire to come into social contact with our own people through the quiet medium of informal gatherings, social visits, and the customary teas or dinners. But from them, as a rule, we seemed to be excluded, and hence the Bishop's question touched a sore spot.

All this I told him. He wished to know if I could account for it in any way. I replied that the only reason we could imagine was, that we were not in a position to reciprocate social attentions, and that, as we once indirectly heard, we were "not up-to-date," whatever that might mean.

The handy note-book came out for a penciled comment. After asking if there were any special parish troubles, or if I had any complaints to make of my treatment by the parish or vestry, in any way—which I had not—he apparently dismissed my side of the case.

In a few moments we made our first call on a vestryman, who chanced to be the treasurer, and during the afternoon we visited them all. The Bishop had kindly intimated to me that he desired to have a little private talk with these gentlemen, and after introducing him I discreetly found a way to be excused for a few moments. Consequently I only knew of the nature of his interviews with these officers of the parish from what sifted in to me during the next few weeks. In various ways I learned that he had had some very pointed conversations with the gentlemen. He asked them about my work in the parish, my visiting, preaching, etc. He wanted to know about the attendance at vestry meetings, the services, and especially of the wardens; about the rector's salary, why it could not be increased, and especially why it was not promptly paid. He inquired about the financial condition of the people, their treatment of their rector, what they did to help him in his work, what they did to show that they respected, honored, and appreciated him. In fact, his questions were so searching that I was told that two or three of the gentlemen said they would not serve on the vestry if they had to be held in strict accountability for the duties of the office, and that one of them even said as much to the Bishop, who instantly replied:

"Very well, sir. You were elected to be a steward of God's work. If you feel yourself incompetent, or if you are indisposed to serve God willingly and faithfully, you had better resign."

But he did not.

It was late when we returned to my little home. We were tired and hungry. But my heart was light. I felt strong from the inspiration of a most helpful Visitation. I could look forward to better work, better results, and therefore a happier life. I could see what my parish would become in a very short time. I knew the laity were like myself; they wanted the expression of an authority which they had only ceased to honor because it was never exerted. But now all would be changed.

After our really hard day's work, the Bishop retired early and left me alone in my study. Now, I thought, is my opportunity to make those long-neglected entries. I reached my hand for the Register, but not having a firm hold upon it, it fell to the floor with a crash, and I—awoke to find that there was a loud knocking at my door. When I opened it, there stood the telegraph messenger, who apologized for knocking as he could not make the bell ring and he saw a light in my study. He handed me a message which I opened in my study, and found to be from my Bishop, and which read as follows:

"Am detained by important engagement. Will not arrive until Sunday morning."

I subsequently learned that his engagement was a banquet on Friday night at the ——— Hotel, at which were present some visiting Bishops and a number of prominent laymen! He arrived on Sunday morning, and we had the same old Visitation!

[The end.]

Make sure that, however good you may be, you have faults; that however dull you may be, you can find out what they are; and that, however slight they may be, you would better make some patient effort to get quit of them.—*Ruskin.*

Helps on The Sunday School Lessons.

Joint Diocesan Series.

Subject.—The Life of our Lord and Saviour Jesus Christ.

By the Rev. Edw. Wm. Worthington, Rector of Grace Church, Cleveland

THE BEGINNING OF HIS MIRACLES.

FOR QUINQUAGESIMA.

Catechism: IX. "Chiefly Learn." Text: St. John ii. 11. Scripture: St. John ii. 1-17.

FROM "Bethabara beyond Jordan" (St. John i. 28), where He had been baptized and had received the first acknowledgement of His Messiahship (*Ib.* vv. 29-34), Jesus returned to Galilee (*Ib.* i. 43; ii. 1). With Him probably were the six men who had come into contact with Him in the Jordan valley, thenceforth "His disciples" (verse 2): Andrew, Simon Peter, the two sons of Zebedee, Philip, and Nathanael (St. John i. 35-51).

They came to Cana, on the third day after the beginning of their journey (verse 1). Their coming thither, we may believe, was in some way connected with Nathanael, whose finding of the Christ St. John has recorded in the previous chapter (vv. 45-51), for Cana was the home of Nathanael (St. John xxi. 2).

To this upland village, not far from Nazareth, the Blessed Virgin had already come, to attend a marriage feast. "There was a marriage in Cana of Galilee; and the mother of Jesus was there" (verse 1). She seems to be at home, well acquainted in the house (verse 5), which strengthens our conjecture that the marriage was of some near friend or relative of hers. As no mention is made of St. Joseph, it is supposed that he was not living, but had left the Holy Family, perhaps some years before.

The fact being known that "Jesus and His disciples" had come to Cana, they too were "called to the marriage" (verse 2).

The arrival of these unexpected guests, perhaps at the last moment, accounts for the failure of the wine. The festivities had not gone far, or at least were not completed, when the mortifying discovery was made which led the Blessed Virgin to appeal to Jesus, perhaps not openly, but in a quiet whisper: "They have no wine" (verse 3).

In the reply of Christ (verse 4) there was certainly somewhat of reproof, but we must not read into it a severity bordering on harshness.

"Woman" (verse 4) was at that time an entirely respectful mode of address, consistent with the utmost tenderness and love (St. Matt. xv. 28). We cannot forget that our Blessed Lord addressed the same mother in the same way from the Cross (St. John xix. 26).

The reproof, "what have I to do with thee?" spoken, we believe, in gentleness, was simply a reminder that He had been addressed inopportunely; that she should have waited and trusted Him; that, now He had entered upon His "Father's business" (St. Luke ii. 49), the human mother must fall into the background, and cease to expect that He would be subject unto her, as He had been in childhood (St. Luke ii. 51).

In spite of the reproving words, the Blessed Virgin withdrew not from her confidence. Believing that He would still hearken to her petition and grant her desire, she gave directions to the servants to wait, to watch, and to be ready: "Whatsoever He saith unto you, do it" (verse 5).

Near by were six large earthen jars, in readiness for the ceremonial washings which among the Jews were common before meals (St. Matt. xv. 2; St. Mark vii. 2-5). These Christ commanded to be filled with water, and it was so done: "They filled them up to the brim" (verse 7). Then from the same lips, the direction: "Draw out now, and bear unto the governor of the feast" (verse 8); apparently an unpromising thing to do. But He who gave the command, was more than man. By the exercise of His power, the water had turned into wine (verse 9).

The governor of the feast expressed surprise, that quite at the close of the feast the best wine should be served (verse 10). First the best and last the worst, was the way of the world. Not so with Christ. He had not only changed the water into wine, but, as at the beginning of creation, all that He made was "very good" (Gen. i. 31, *cf.* Heb. i. 2).

This miracle proved the Christ to be, not only King of men, but also Master and Ruler of what we call "the natural world." We do not wonder that they who had already been drawn to Him, "His disciples," more and more "believed on Him" (verse 11). A spirit of awe, we may be sure, fell upon the guests in that Galilean home. Doubtless they looked into one another's faces, with that emotion in their hearts which moved men, later on, to say: "What manner of man is this" (St. Matt. viii. 27)?

The bearing of this first miracle, in its relationship to the new kingdom, is brought out well in the Rev. A. A. Butler's *How to Study the Life of Christ*, pp. 63-64, which may be consulted with profit.

We pass now to the concluding portion of our lesson, from Cana of Galilee to Jerusalem.

It was to be expected that Christ, having received the anointing of the Spirit and having entered upon the work of His Messiahship, would declare Himself in some signal manner unto the people at the approaching Passover. And so it was. He began at Jerusalem, and at the very centre of the nation's worship, the Temple. He announced His Messiahship with an exercise of authority in His Father's House, cleansing the Temple of defilement, thus honoring the established service of God by maintaining the sacredness even of the building in which it was offered.

We speak of the cleansing of the Temple; but in reality it was the outer and surrounding area, the Court of the Gentiles, which was cleansed. The Court of the Gentiles had been converted into a sort of temple-bazaar. The priests had farmed out its area for the sale of animals required in sacrifice and for the traffic of the money-changers.

What was being done was not in itself wrong, but it was being done in the wrong place. These occupations were even necessary. The sacrifices had to be provided. The Temple-tax required the payment into the treasury of an exact amount, the sacred half-shekel (Ex. xxx. 13; St. Matt. xvii. 24-27). Large coin therefore had to be changed into smaller coins, and the coin of other countries into the current coin of Palestine, for money which bore the image of the Emperor was not permitted for the Temple-offering.

The scandal lay in the fact that all this traffic, with its tumult and confusion of worldly business, had been intruded into the courts set apart for purposes of sacred devotion.

With a scourge of cords (verse 15), gathered perhaps from the rushes littered down for the animals to lie on, Jesus drove these profane men, with their cattle and their money-tables, from the temple-courts. The scourge of cords was made the emblem of His authority. This act was an exercise of supernatural power, and its result cannot be attributed to a merely human influence. Christ came with authority, saying "*My* Father's House" (verse 16); and the profaners yielded to His authority, and for the time at least obeyed His command. Not permanently, however, for at the end of our Lord's ministry this same judicial act had to be repeated (St. Matt. xxi. 12-13).

The disciples accepted this convincing proof of their Master's Messiahship (verse 17), and called to mind how it had been written, long ages before, in one of the great Messianic Psalms (lxix. 9): "The zeal of Thine House hath eaten Me up" (zeal for Thine House hath even consumed Me).

ON READING THE CHURCH SERVICE.

Dean Hole, in his recent book of reminiscences, *Then and Now*, has this to say:

"The laity complain that the Holy Scriptures are often read, as it were, by rote, without emphasis or change of tone, as though the subject matter was always identical and of no vital importance. 'It is a very wonderful thing,' Swift wrote in the *Tatler*, nigh upon two hundred years ago, 'that such a learned body as the clergy should not know how to read; for there is no man but must be sensible that the lazy tone and inarticulate sound of our common readers depreciate the most proper form of words that were ever extant in any nation or language to speak our own wants or His power from whom we ask relief.' Worse than this, the laity complain that the prayers are sometimes gabbled with a rapidity which it is impossible to follow, and which creates an impression that the conclusion of the service is the chief object of the reader, and that it is a case of *vox et praeterea nihil*. 'I guess,' said an American father, who had been present during one of these feats of garrulity, 'if any son of mine came to ask me a favor, and spoke as that minister spoke to his Father in Heaven—I guess I should give him the stick.'"

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

I HAVE been following the various arguments brought forth in the Correspondence departments of the three leading Church papers in regard to our Church resuming its proper title, with a great deal of interest. Although I have not joined forces with any party, I agree with many of my brethren, that the words "Protestant Episcopal" are superfluous. Without doubt both words are descriptive of our Church, but so are the words Apostolic, Catholic, Holy. Now as I understand it, one man manufactured that name for us, and then we adopted it. When parents name the baby, they don't seem to be in such a hurry to adopt a name as that council or synod was. They will try a number of names, in regard to euphony, and other things, before they finally settle upon the one which the child is to bear through life. Surely if selecting the name for a baby is of such importance, the selection of a name for the Church in this country in its infancy should have been of more importance. If that man with the name-manufacturing instinct had combined the reasoning instinct with it, he could have manufactured a different name, or rather he would have found the proper name for our Church already manufactured. Our Church was introduced into this country long before any other, and has always been American in its makeup. Therefore he might have come to the conclusion that the word "American" would be a good word to build upon. If he was a Prayer Book Churchman (and I presume he was) he might have taken his Prayer Book, and selected the following words from it, all descriptive of our Church: Holy, Catholic, Apostolic; and then if he wished to describe her further, he might have added Protestant, Episcopal. If he desired a name thoroughly descriptive of our Church, he might have joined all the names together. We would then have had the following euphonious name: "The American Holy Catholic Apostolic Protestant Episcopal Church." I think that describes our Church with a vengeance!

If he thought that was too much of a name, he might have begun the culling process. The Church must naturally have a name that describes it, but the name does not need to be superfluous. The same Church was in England, commonly called the English Church. So he might have retained the word American to show that the Church was American in its makeup; by this I mean government, etc. Christ's Body is naturally holy, so he could have dispensed with that word. It is also Apostolic, or else it would not be the Church. So that word is unnecessary on the title-page. It is the duty of the Church to protest against everything not in accord with the Church, so the word Protestant is superfluous. The Church has always had Bishops, so the word Episcopal is superfluous. Christ founded the one Church for all; therefore the word Catholic is descriptive enough for all purposes.

If he had wished to show that the Church in America was for all the people in America, and in accord with American ideals, he could not have described it better than by selecting the words American and Catholic. We would then have had the "American Catholic Church," instead of the superfluous name we now have.

The word Catholic is looked upon by many as superfluous, but it is our heritage, and we must use it in order to protect our interests. The Roman Catholics in an adjoining town are bringing many into their communion, by harping upon the word Catholic. Profane history teaches Protestants that the Catholic Church was the first Church, so when they become convinced of that fact, and that schism is a sin, they naturally turn to the Church that professes to be Catholic.

Praying that we will see the day when our beloved Church will resume its proper name, I am,

Faithfully yours,

Croswell, Mich., Jan. 20, 1902. (Rev.) W. A. Cash.

To the Editor of The Living Church:

I CERTAINLY did not mean in my last letter that I supposed that the title "The American Church" had never been proposed before. I would have been blind to have supposed that. What I meant was that the revision of the title-page of the Prayer Book which I suggested, as far as I had observed, had not been proposed. On that title-page the word "Church" occurs twice. It is the Book of Common Prayer, not of the Protestant Episcopal Church, but of the Church. There, I humbly submit, is the proper place for the word "Catholic" to appear, if ancient usage is to be followed. And there the word "Catholic" ought to appear, for the title-page should harmonize with the Creed, and the Church in which we profess our belief is not the American Church by itself, but the Holy Catholic Church throughout the world. Then if it appears there, it would surely be tautological, to say the least, to use it again on the same page. As to the legal difficulties which you suggest, I have too much faith in American justice and fair play to worry at all on that score.

Rector of All Saints', Portsmouth, O. J. D. Herron.

BISHOP HARE'S WORK.

To the Editor of The Living Church:

MAY I draw attention to the fact that in the printing of my description of the Work in South Dakota the words "Indian Work" were inserted as a heading without authority, thus confirming the impression which my statement was meant to correct? The *white* population among whom we are working are fifteen times as many as the *Indian*.

Very sincerely yours,

William H. Hare.

THE MISSIONARY APPORTIONMENT.*

To the Editor of The Living Church:

I AM sure that many of your readers must have been as much surprised as I was at your editorial of December 21st on the recent apportionment made by the Board of Managers of our missionary system. It seems to me that your criticisms are unjust and unfair.

Unjust to the Board of Managers, because in making an "apportionment" they did only what they were commanded to do by the General Convention sitting as a Board of Missions; unfair, because (if I mistake not) one of the editors of The Living Church was a member of the Convention, and yet had not a word to say, so far as I remember, against apportionment, either when the resolution of instruction to the Board of Managers was offered and acted on, or on any of the other occasions when the subject of apportionment was discussed.

The sentiment of the Convention seemed to be overwhelmingly in favor of this plan; so far as I can recall, not a voice was heard against it, either in the House of Deputies or in the Board of Missions.

Your criticism of the basis of apportionment overlooks or ignores the purpose and object of this proceeding. It is not a tax or assessment, the purpose is to secure in a systematic manner a contribution from every parish in the land in some measure proportionate to its ability. The object is to bring each parish to assume in the concrete a definite share of that responsibility for the missionary work of the Church which all admit in the abstract. An apportionment by the Board of Managers can be nothing more than their estimate of the fair proportion which each Diocese should contribute of the desired aggregate. This cannot be a matter for mathematical demonstration, it must be a matter of estimate, and largely a matter of guess. A fair and equitable assessment could not be made on the basis of the wealth of the Diocese as such, or of the parish as such, but only on the basis of the wealth and means of the individuals who are expected to pay the money, and as there is no possible way of ascertaining this, a fair tax or assessment would be out of the question; and there is no thought of taxation or assessment in the Missionary apportionment.

The Board of Missions, in which all the Dioceses of the

* The Editor would explain that the first two letters under this head were received before the writers could have seen the further editorial explanations published last week, which clear up many of the points raised in these letters. He begs to refer also to a brief editorial statement in this issue.

Church were represented, decided that a million dollars ought to be raised for our missionary work; the Board of Managers by order of the Board of Missions asked each Diocese to contribute a certain definite sum as its quota of a portion of the desired aggregate.

It would be strange indeed if at the initiation of this system the Board of Managers should be exactly right in every instance of their estimate of diocesan ability. It is quite likely that some Dioceses may find it difficult or impossible to raise their quotas, and on the other hand that other Dioceses may be able to exceed their quotas. On the next apportionment, after the scheme has had a practical trial, if every Diocese shall have in good faith endeavored to carry it out, the Board will be able to re-adjust their figures in such a manner that each Diocese shall be satisfied that it is asked for no more than its fair quota.

At the outstart some basis of estimate had to be taken, and the Board has taken a pro rata on the Diocesan aggregate of parish expenditure. While in certain exceptional cases the basis taken by the Board may be unfair, I think in the vast majority of instances it is quite sound. There are undoubtedly some few Dioceses containing large and wealthy cities (like New York and Chicago) which are relatively much better able to give than the rest, and so there are some Dioceses which are sparsely peopled, and with no large towns, which are relatively less able to give. But every Diocese contains both rich and poor parishes, and throwing out the few where the proportion of wealthy parishes is exceptionally large, and the few in which the proportion of wealthy parishes is exceptionally small, it may be fairly assumed that the proportion is approximately the same in all the rest. Apportionment between the parishes of a Diocese is quite another matter, and the basis taken would be of course unfair to the poorer parishes.

The great object which we all desire to attain, is that each and every parish shall contribute, and, if possible, according to its fair ability. The simple, business-like way of getting money for any object is to say in the first place how much is wanted, and this is true whether we are dealing with individuals or with parishes, Dioceses, corporations, or other like bodies that are but aggregations of individuals. Tell a parish how much you wish it to give, and the individual parishioners will have some notion as to how much each should contribute.

In the second year, guided by the experience of the first, it will perhaps be practical to let the younger and less able Dioceses fix their own quotas, and following this, each Diocese will voluntarily assume a sum as its quota, the aggregate of which will be the amount desired by the Board, and the emulation which will be created will have the effect possibly of voluntary contributions of still larger amount. So far from destroying the voluntary and spontaneous character of missionary offerings, it will have just the other result, for it will bring home to all our parishes and to all the individual members of them a sense of responsibility in the concrete.

But your objection seems to go further than merely to the particular method of apportionment adopted by the Board; you object to apportionment in any manner, and apparently on principle. I read through your long editorial anxiously looking for what you had to propose in place of it; for some suggestion for bringing that vast number of non-contributing parishes to a sense of their responsibility. I cannot find that you propose anything specific, except that the delinquents shall be given moral instruction as to their duty, and that the Board of Managers shall "go to the men who have the money." There are men in every parish in America who have the money, more or less, and I know of no other or better way of getting after them than by asking them for it in a systematic manner, as is proposed by the apportionment plan. There seems to be, however, a sort of an implication in your article, that the rich men all reside in the East, or at least that it is only the rich men in the East to whom the Board of Managers should apply. This style of supporting the missionary work reminds me very much of the manner in which the late Artemus Ward supported the war for the Union; he said he had sent two first cousins to the war, and was willing to sacrifice his wife's brother! It is certainly very strange that the basis of apportionment taken by the Board of Missions should be objected to from Chicago, the Diocese containing the second city of America, the Metropolis of the West, which boasts of the wealth and liberality of its people. The basis of apportionment may be unfair to some Dioceses, but it is difficult to understand how Chicago can be one of them.

The humor of your parallel to the scheme of the late Col. Mulberry Sellers would be more apparent if it were not for the fact that the apportionment plan has been thoroughly tested in a number of instances for diocesan missionary purposes, and always with success. In Pennsylvania we have had it in use for over sixteen years.

ROWLAND EVANS.

Philadelphia, Jan. 18, 1902.

To the Editor of The Living Church:

THE Church in America is deeply indebted to you for your strong words in the Mission question. You have placed the great matters involved in the spiritual sphere where they rightly belong. The mind of the Church needs direction. Missionary enterprise has too long been treated as a sort of side-issue. The Church must be brought to recognize Christian Missions as including her principle and character.

You seem to touch the weak spot in our corporate life when you indicate our great lack of individual interest. *We must reach the individual.* But whose is this duty? Most certainly not that of the Board of Managers. It is unquestionably the duty of parish priests and parish officers. And why should the apportionment scheme result in failure? Is it not rather the best plan that could be devised to place responsibility? What is the duty of the Board of Managers? Broadly and so far as concerns our present purpose, to gain accurate knowledge of the conditions and needs of the Mission fields, thus to know with definiteness the amount of money required to maintain and extend the Church's mission work; and to bring the facts concerning these conditions and needs to the attention of the Church at large, in an earnest appeal for coöperation and support. This earnest appeal has been made with regularity, year after year. Year after year responsibility has been placed on the whole body of the Church, and, I suppose, because what's everyone's business is no one's business, the Church as a whole has not responded at all adequately.

Now let us apply a narrowing process. This is exactly what the Board of Managers have done. They not only make their earnest appeal as heretofore, but also put in operation a system of apportionment in accordance with the ability of each Diocese. Thus, they say, may the whole amount required for our Mission work be raised. Whether this apportionment is in all cases just does not in the slightest affect the principle. Let us proceed with the narrowing process. The Diocese must fulfil its obligations in the matter, and so parishes are assessed according to the ability of each. Whether this assessment shall be in all cases just does not in the slightest affect the principle. Doubtless a careful discrimination will soon result in justice being done to all.

The call for help from the outposts has now reached the heart of the Church. With the assessment of the parish comes individual responsibility. I believe this assessment scheme is a good one and entirely workable. It will place in a most unmistakable way, responsibility where it rightly belongs; not with the Board of Managers, but through the officers of the various parishes with the individual members of the Church.

Let this assessment scheme be prayerfully and gladly accepted by parish priests. Let them in turn assess all the members of their flocks. Let them fearlessly preach (and they shall now be able to do so as never before) the duty of the individual to support this great spiritual work of the Church, and we shall, please God, hear no more of deficits in our Treasurer's reports, no more have our hearts saddened because of lost opportunities in the mission fields, but we shall have that which our Divine Head desires, individual interest making itself felt in all places where the Church is at work.

If the heart be not right, the whole system becomes disordered. Our foreign work suffers because all is not right at home. But whose is the fault? Our Mission work may be threatened with bankruptcy. But why blame the Board of Managers? They have done their best. They have kept back nothing from the Church. They have most earnestly appealed, exhorted, warned. They cannot mint the money, nor can they give it all. (I have not the slightest doubt that the members of the Board in money personally expended in one way and another in the discharge of their duties, give far more for Missions than most Churchmen.) Their methods may not always be the wisest and best, although even in this, I think, they have been unfairly criticized. Was not their decision to reduce the grants to Dioceses, which was so severely criticized at the time, an endeavor to avert that which we now deplore—this wretched deficit? But if their methods are sometimes faulty (and how many are capable of deciding this?) should the Church at large

on that account fail to respond to their appeals for Missions? It has always seemed to me little less than criminal to withhold coöperation and support because we do not in all things agree with the plans which have been adopted by those in whose hands we have placed the management of these matters. No. Responsibility does not rest with the Board of Managers. They have placed our Mission affairs on a practical financial basis. Responsibility now rests with the individual members of our parishes, and priests must do their duty; must be in very deed missionaries at home; must increase the spirit of Missions; must preach Missions to their people, until every member of the Church is praying, working, and giving for the conversion and edification of those brought under the influence of the Church in her Mission fields in foreign lands and in neglected parts at home.

How much must our want of interest at home, and this viewed not at all from the financial standpoint, hinder our work abroad! Where are our earnest prayers and supplications in the Spirit; our availing spiritual sympathy; our fellowship in the "travail of Christ's soul"? We suffer above all from spiritual supineness. We need above all, spiritual power. The whole Zion must "awake" and *"put on* strength." If we had the might of the Spirit in the Church at home our Mission fields would soon feel the strong pulsations of our spiritual life. The sad part of our present distress is not to be found in our financial deficiency, but in the cause of it—in the unmistakable exposure of our spiritual weakness; and the responsibility for this rests with our spiritual pastors, who have not by word and example taught their people to pray and work and give for the spread of the Kingdom of Christ.

But now responsibility has been brought home. Dioceses feel it. Parishes feel it. And if priests do their duty, individual Churchmen everywhere must sooner or later feel it, and be brought face to face with this question: "Can I, living in the faith and fear of God, shirk such tremendous responsibilities?"

I believe we can trust a well-instructed laity. I do not believe that there is a man or woman in the Church to-day, enjoying her blessed privileges, who would fail to respond willingly and thankfully. C. leV. Brine.

Christ Church, Portmouth, N. H.

To the Editor of The Living Church:

THE weak point of the Missionary Apportionment in general is not that it apportions too much, but too little. I think none of the Western Dioceses would object to their apportionment if they could believe that the great centers of wealth in the country had been asked for enough. The immense comparative wealth of the Church in New York can perhaps best be illustrated by the weekly statement of bank clearings which all your readers have seen but perhaps have not examined. The bank clearings of New York City are more than all the rest put together. True, this is because an immense number of small places clear through New York. But this means business, and such business is profitable. Without claiming that these figures are an exact illustration, they indicate the undoubted fact that New York is the financial center of the United States, and help us to realize that the Episcopalian millionaire, in the West conspicuous for his absence, is, in New York City, a commonplace.

I am inclined to welcome the apportionment in my own Diocese, because, while I do not think we can meet it this year, yet I do think it will result in the surrender of our grant from the General Board almost immediately. Several of my mission parishes will then have to arouse themselves to self-support as they never have yet done, and I foresee some possible combinations which have been in the past impossible with the good will of the people, because they knew that by insisting on being treated with alone, they could get what they wanted. This will make for true economy.

But still, I have a grievance. Fair or unfair, the apportionment is only a guess, and a far from clever guess. Send us a man, O friends on Fourth Avenue! We have never had, to my knowledge, a foreign missionary of our Church come within our diocesan limits to teach us anything face to face, to give us the needful human interest, and to stir our hearts. We had a representative of the Board, *not* an official, *once*. He wrote some letters, made two addresses at Convention, and went fishing for two weeks. In other words, he took his vacation in our woods, and incidentally talked to us a little. He did good, but he did not and could not do what we wanted, which is, to have someone who is in regular contact with the Board, an Eastern man, one of their conservative majority, see everything that we have to show, the weakness as well as the strength, the hardship with the comfort, the failure with the success.

Men have no right to put our dollars in the same column even with the gifts from the opulent centers of the land. They mean so much more. The dollar from the East comes from a parish with church, rectory, guild house, pipe organ, paid choir, luxurious appointments. The dollar from Northern Michigan comes from the school house service, and that occasional, where everything is bare of all that is held so dear in the opulent East. Where there is no organ, no choir, no church, no resident clergyman, no organization, no opportunity for social intercourse in Christ—this is where some of our few dollars come from. We ask another column for them. And we want our kind Managers to stop writing letters and formulating guesses, and come out to see us. We'll

"Rattle their bones
Over the stones"

in a buckboard, and feed them on ancient canned goods, and make them an offering for Missions, gladly, for the pleasure of seeing them, and being seen. G. Mott Williams.

Marquette, Jan. 24, 1902.

THE LIBERIAN MISSION.

To the Editor of The Living Church:

THE increased knowledge of Mission work encourages one to hope that this enlightening may extend even further; that it may shine upon that most neglected of fields, Africa, and urge the privilege which awaits the workers in Liberia.

There, in that country for whose establishment America is responsible, the American Church must find a task especially its own. And it must be esteemed a privilege to carry forward what has been so nobly begun by the patience and persistence of those who have already taken their stand and maintained a firm foothold on the West African Coast.

Year after year the witness to the Church's duty to continue her Lord's ministry among all people has been faithfully held in the hands of a very few. Bishop Ferguson has been hindered and restricted by the failures of the Church's members to appreciate the extreme need of Co-operation to enable him adequately to provide for the instruction and uplifting of the native people in his Diocese.

There is a certain strength, a certain energy possessed by the American which is needed by the African in his efforts to rise to the higher moral level of the Christian life. The African is willing to respond, to be faithful, but there is an initiative force which the Anglo Saxon must set in motion, must stimulate and encourage. In this ability to supply something another lacks, we perceive our opportunity to use to the best advantage the talents comitted to us. Now, opportunities were made to use. Wants such as those among God's children in Africa were allowed to exist so that we, His children here, might have the honor of serving in so practical a way.

Take, for instance, the present needs of which we are told at Cape Mount. For years the work has been done, almost single handed, by women whose devotion and patience and hope cannot be praised too highly. What they have won they now ask for others to help them use and increase. There are school buildings, but with such scanty furnishings and appliances. There is the little church, just provided with windows, but destitute of everything which means much to us as we worship in the beautiful Houses of God in our land.

There are more than one hundred children and but two or three to guide and teach. The priest there needs the strength and support of a fellow priest, who will be all the more practically useful if he understands medicine. The faithful women need more willing hands and cheerful hearts to share the burden, and make less irksome the heat of that tropical day.

For educating the boys there is need of a man who understands the carpenter's trade, and another who is a blacksmith. There is a woman needed as matron for the boys' house, and another to care for the girls, who is an expert housewife in all departments.

None of these requirements are so extraordinary that a favored few alone can fill them. Yet the appeal is set aside as not for you, and the urgency of the need increases. The chief excuse is made on the score of the extreme distance from America, and because the climate is trying.

The voyage can be made from Liverpool in fifteen days,

and people think little of distance when a pleasure trip around the world is planned. The isolation is rendered less by every additional worker, and the location of the Mission station itself is most beautiful. Only a short distance back from the sea, the buildings stand upon a height 600 feet above the Liberian village below. Clear spring water remains cool even in the tropical summer, and is abundant.

Then for the climate. It is encouraging to read Bishop Churton's observation that those who are not especiallly robust generally fare as well as those who are more vigorous—perhaps because they understand reasonable care of themselves on hygienic lines. And against the record of fever, which is the common experience, I was told only the other day of a man who, having been very delicate, became strong and well by living in Liberia where he went on Government business. Much depends upon prudence, and obedience to certain simple laws of health.

Surely there must be found men and women who will not fear the personal renunciation, personal loneliness, the personal suffering. With the new work comes the new and satisfying interest, the conditions to be accepted, the influences set at work, the strange lives touched and strengthened.

Do those who work in such places long to leave them? Ask any one of them, and you will find a far different reply.

John Mills Gilbert.

Chapel of the Heavenly Rest, 116 East 47th Street, New York City. Jan. 17, 1902.

LOANS TO PARISHES.

To the Editor of The Living Church:

IN YOUR issue of Jan. 18th, is an article on "Loans to Parishes." The editorial note to that communication is quite correct. The American Church Building Fund Commission loans money to build churches at 6 per cent. interest, on first mortgage, and partial payments are received. The interest arising from loans is not, however, added to the Capital Fund, but creates a Special Fund, from which *Gifts* are made to help build new churches. The writer of that article speaks of a scheme for the "assistance of debt-burdened parishes." If he means thereby an association to help the debts already incurred by a parish, I do not think he will find many supporters. In his closing paragraph the writer says that a "certain parish has been paying interest on a mortgage so long" (presumably to a money-loaning institution) "that the original amount of the loan has been more than paid in interest, and the mortgage reduced only a very little." Experience has shown that there are parishes which do not pay their notes (and sometimes their interest) when they become due, because the loan has been made by a *Church* Institution, and on *that* account they presume to ignore the legal contract into which they have entered. An association with money in hand to relieve a debt-burdened church might reasonably count upon more applications for its fund than contributors to its treasury.

New York, Jan. 17, 1902. J. N. Perkins.

THE USE OF UNCTION.

To the Editor of The Living Church:

IF NOT too late, will you permit me to express my gratitude that you have called attention to the well-nigh lost use of Unction, and also the hope that Churchmen may be roused thereby to a sense of their duty and privilege in this respect?

The attitude taken towards it, however, seems seriously out of analogy with the way in which we are taught to regard the other Sacraments, and is perhaps the main reason why it often avails so little. In no other dare we doubt, if validly administered, the efficacy of the Sacrament, *i.e.*, the actual fulfilment of that for which it is intended and which is promised therein. We believe that the special grace of the Sacrament *is* bestowed, if the Sacrament is approached with proper disposition. In the Baptismal Office are the words, "Seeing now . . . that this child *is* regenerate;" would a priest say to the penitent upon whom he has just pronounced the words of absolution that he is absolved "if it is God's will"? Or a Bishop to a candidate for Ordination, that "if it is God's will" he will receive the grace of Orders? No, the time for ascertaining God's will was in each case before the Sacrament was asked for. That step taken, there remained only to believe that what had been promised would be performed. Otherwise there could be no vigor or vitality in the Sacramental life.

God has clearly declared His general will for us through the Bible and the Church. We ought then before Holy Unction as well as before the other Sacraments, to seek until we know His particular will for us in that regard, and *then* if He wills it, come to the Sacrament believing that the definite end for which it is administered, which is in Holy Unction the healing of the bodily infirmity, will be performed. It has often been said to me, "Oh yes, you have Unction, but you know you don't really believe it will do any good. It is very comforting and beautiful, but after all it is with you, so to speak, only an experiment!" And then they have gone to some brother outside the Church, who, whether Christian Scientist or no, is yet simple-minded enough to take God at His word when He said that "the prayer of faith *shall* save the sick." Only let us put the "if" in the right place, then perhaps we will be no longer put to shame by those who without our valid administration are yet marvelously honored of God in this respect.

New York City, Jan. 18, 1902. Sincerely yours, Ellen Seton Ogden.

THE SYMBOLISM OF INCENSE.

To the Editor of The Living Church:

WE HAD always supposed that incense symbolized to every one 'the prayers of the saints,' as St. John teaches us in the Revelation." So says your reviewer in the issue of Jan. 18th, 1902, page 426. But is it true?

The reference is doubtless to Rev. v. 8: "The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints." But the Greek word translated "which" is *αἵ*, feminine plural, and that for "incense" is neuter plural. "Which" refers most naturally to "vials," and these "vials" are not little bottles for medicine, but censers—vessels to hold and burn incense. "The prayers of saints" are the censers. The analogy of Christian doctrine would suggest that as the prayers are censers, holding the "odors"; the incense is the merits, the pleading, the intercession of Christ.

Rev. viii. 3-4, in its English dress as well as in the Greek, distinguishes between the "incense" of the angel and "the prayers of all saints." "And another angel came and stood at the altar having a golden censer; and there was given unto him incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand." This vision hints that "incense" stands for something attending the prayers, rather than the petitions themselves. Analogy suggests the merits, the pleading, the intercession of Christ.

Possibly the Hebrew of Ps. cxli. 2 *might* identify prayer and incense; but most, if not all, will accept our version as being right in seeing a comparison: "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice."

Must we not lead people to see the truly evangelical thought that incense stands for the merits of Christ, to overcome the widespread prejudice against it? Why have a symbol of prayer along with prayers? There is good reason, however, to "add to" our "prayers" a symbol of Christ's intercession.

D. Convers.

A CALAMITY IN SEATTLE.

To the Editor of The Living Church:

A TERRIBLE calamity has befallen our parish—one of the oldest in the State of Washington—by the complete destruction of our parish church by fire, through the overcharging of electric wires. The church with its many beautiful memorials and its organ, one of the finest on the Pacific Coast, of which yesterday we were so proud, is to-day a heap of ruins with nothing saved but the bare stone walls. The total insurance is but $12,000, while the loss is over $50,000, and we therefore appeal to the generous sympathy of Churchmen in more Eastern Dioceses to remember us in our hour of calamity, an hour which has come just when the parish was completely out of debt and in splendid shape for its work. When our friends realize the years and the toil which have been spent to rise from the devastation created by our loss in the great fire of Seattle in 1889, and when they realize the difficulty we experience in keeping pace with the spiritual needs of this rapidly-growing town, I feel sure they will think of us with sympathy and generosity. I shall be glad to receive any contributions to the fund for re-

building, or they may be sent to the Treasurer of the Fund, Mr. W. N. Redfield, New York Block, Seattle.

Relying upon your courtesy to give publicity through your columns to this appeal, I am, Your very sincerely,

Seattle, Wash. Jan. 20, 1902. Herbert H. Gowen.

POST-REFORMATION ENGLISH MARTYRS.

To the Editor of The Living Church:

AGAIN, a recrudescence of the "Royal Martyr," and an appeal for his veneration as the special saint of the Anglican branch of the Catholic Church. Marvelous is the power of sentiment which thus keeps alive the belief in the sainthood of King Charles. Charles the First was a martyr, it is true; but not for religion, not for the Church's sake. He died for the royal prerogative, for the doctrine of the divine right of Kings, and only for the Church as the English Church supported that doctrine and that prerogative. It is impossible to separate even theoretically the Church and State of that period. The High Churchmen of that day made non-resistance to Kings and the divine right, articles of the faith, and the Bishops, Juxon and Laud perhaps excepted, taught Charles that he had two consciences, one private and one public. Charles led a moral, pure, and exemplary private life, but he was as unreliable and as shifty as his father in public affairs. Now, who ever heard of a saint who could so divide himself?

Besides, did Charles so love the Church as to lose his head and his crown for her? When, after being defeated in the appeal to arms, he began to see what terms he could make with Parliament, he was willing, among other things, to grant "the Presbytery for three years, of which he says he thinks they will be weary in y't time"; he confirmed the Scottish Acts which declared "the government of the Church by Archbishops and Bishops to be against the word of God." He was willing to abolish canons and liturgy, he wished to retain Bishops, though with powers limited, he was willing to reduce episcopal authority, but would not consent entirely to abolish it. Perhaps he did not mean what he said, but it is on record that he was willing to coquet with his adversary. He may have been, as Mr. Gardiner says, "too highminded to change his religion to please the Scots and English Presbyterians, but he was not too highminded to inspire hopes which he never meant to fulfil."

Charles had, moreover, the Stuart trait of neglecting and casting aside faithful servants, and he was swayed by the opinions of those who, at the time, had his ear and were with him. He allowed Strafford, his ablest and most devoted minister, to go to the death after his promise to protect him. It is surely no attribute of a saint and martyr to be moved against his conscience to do a wrong to one whose life had been spent in faithful service to him and his cause. Listen to what Laud says of this very thing: "It had been far more regal to reject the Bill [of Attainder] when it had been brought to him (his conscience standing so as his Majesty openly professed it did) than to make this honorable preface and let the Bill pass after." Laud, who knew the King as few men knew him, says that he "served a Mild and a Gracious Prince who knew not how to be or to be made great." That Charles died bravely as a King does not make him a saint and martyr, since he died for his prerogative and what he deemed his rights as a King. So did Louis XVI. of France.

If we must have a saint all our own, a post-Reformation saint, and one of the Stuart period, let it be William Laud, who did die for the Church, whose whole life was a fight for decency and order in the House of God. If Charles knew anything of the Church and her teachings, it was William Laud who taught it to him. It was Laud who dared to rebuke the King for coming late to prayers. Laud was hated because he forced conformity, because he compelled reverence and respect for the altar of God, and because he loved ceremony and believed in acts of devotion. And when Laud was in prison, there was never a word of kindness, not a motion of the hand to save him, from his royal master, Charles.

Strong indeed was the poetry and romance which has clustered about the Stuarts to keep alive the faithful allegiance which they attracted and which they repaid so miserably.

Jan. 24th, 1902. H. P. Scratchley.

He that allows himself every thing that is permitted is very near to that which is forbidden.—*Canadian Churchman.*

EPISCOPAL AND NON-EPISCOPAL MINISTRIES.

To the Editor of The Living Church:

I ENCLOSE a report of a sermon by Dr. Donald, and would like to ask a question which I have never been able to answer for myself and which nobody has ever answered satisfactorily for me. How is it that men who believe as Dr. Donald does, either desire or dare to take their Ordination vows in the Church? And why do men who come to believe as he does after they have been ordained, care or dare to remain within the Church? There are denominations where they could exercise their ministry in perfect harmony with their surroundings and not be perpetual disturbers of the peace of the Church, where they are as much out of place as they would be among the Mormons.

Again, why is it that the Church will tolerate for a moment such men within her gates? It certainly cannot be that the Church is as elastic as many would have us believe when they say, "You can believe anything you want to in the Episcopal Church." Can you? If so, the sooner we know it the better, and throw down all bars that stand between us and Protestant denominationalism.

Perhaps there are some of our Low Church friends in the South, who do not think that it is "antiquated" in the sense in which Dr. Donald uses the term, to believe that our Lord established a Kingdom upon earth and promised to be with the ministers of Apostolic Succession until the end of the world, who will be astonished and embarrassed perhaps to know what kind of company they are keeping, when they raise their voices in General Convention against the Church's taking the right name before men. When she is the American Catholic Church in name as well as in fact, it will be harder for those who are within to deny her Apostolic heritage before the world; and her name will then be a warning to others that they cannot honestly take her orders because "You can believe anything you like in the Episcopal Church." Yours truly,

Boston, Jan. 23, 1902. Robert T. Babson.

[The sermon to which our correspondent alludes is one that was summarized—or purported to have been—in one of the Boston papers, which gave it the head-line "Daring in his Faith: Dr. Donald's Views on the Sacraments very Broad." In it, says the report (which several other correspondents also have sent us), Dr. Donald boldly elaborated the views expressed by him during the recent General Convention. The sermon (if correctly reported) took for its theme the sending by this Church of a Bishop to the Philippines, of which he approved, and from that subject digressed to a consideration of "Episcopacy as the sole method by which the Christian Church stands upon this earth," which he discredited, and proceeded vigorously to assert the equality of non-episcopal ministries and of the sacraments by them administered, with those of episcopal orders. He characterized as "antiquated" the "assertion that only ministers who have received episcopal ordination are competent to administer the Lord's Supper."

To the first question of our correspondent, we have no answer to make. Those who hold these "views" can alone answer it. To the second we reply that the position of the Anglican Communion toward such men is an exaggerated carrying out of our Lord's injunction to let the wheat and the tares grow together. The Church of England in the sixteenth and seventeenth centuries attempted the experiment of holding within her fold those who believed in the validity of Presbyterian Ordination, so long as in fact they would conform to Episcopal Ordination. It was not an especially successful attempt. The Presbyterians responded by forbidding Churchmanship during their supremacy in the Commonwealth, by setting up Presbyterianism officially in Scotland, and ultimately by setting up their own distinctive form of worship in England. In spite of this, however, there has ever since been in the English Church a school of thought which held theoretically that episcopal Ordination was unnecessary. The Church can afford to tolerate that belief—or at any rate does so—on condition that it be not put into practice.—Editor L. C.]

SLOTH.

If people should lie in bed as long on week days as on Sunday, everyone would soon be bankrupt and the whole business world turned upside down. Not less disastrous to the spiritual life is it that parents are so notoriously negligent in many cases. Children are allowed to spend so much time in bed on Sunday morning that attendance at God's worship is practically out of the question for the whole family until the evening, and not always then. Where there is a will there is a way found to come to God's House and give Him the first fruits of one's time on Sunday. Our churches would be full, free from debt, giving goodly sums to the support of missions to the heathen, if only the slothful Christians would rouse themselves. Slothfulness may cause the loss of the joys of God's Everlasting Kingdom, just as irreparably as habitual indulgence in those sins which land men in jail.—*Church in Georgia.*

For spiritual blessings, let our prayers be importunate, perptual, and persevering; for temporal blessings let them be general, short, conditional, and modest.—*Jeremy Taylor.*

The Rise and Development of Christian Architecture

By the Rev. Joseph Cullen Ayer, Jr., Ph. D.

VII.

THE ENGLISH ROMANESQUE. (DURHAM.)

THE history of art presents an astonishing similarity in its different parts. So far as European art is concerned, it may be said to extend from the early art of the Greeks and Western Asiatics down to the present time. There has been no steady progress in that long period, but a series of brief periods in which some one art has attained great perfection to be followed by a decline. The same rise and fall takes place repeatedly. There seems to be no law governing such alternations, certainly no law is discoverable in the nature of art itself. But it will always be found that the great periods of artistic development have been periods in which there have been present certain conditions of economic and political nature. The period

DURHAM CATHEDRAL.

of the greatest splendor of Athenian art was the time of the Athenian empire. Pericles marks at once the climax of the political, economic, and art life of Athens. The best art of Rome was in the early empire. The first revival of art in the early Middle Ages was at the time of Charles the Great. The sudden outburst of Romanesque art in Germany which produced the Cathedrals of the Middle Rhine was at the time of the empire's greatest power and when it was rising in its strength to grapple with its constant enemy, the papacy. The Gothic art was the expression of the rise in importance and wealth of the cities. The Renaissance in Italy, and later throughout Europe, was the expression of the new theories of life and nationality which came into prominence at the time when the trade with the East and the improvements in conditions at home created new wealth. Even within the narrower limits, *e.g.*, the art life of a city, the condition of art may be seen to agree closely with the economic and political condition of that city. There has always been the free and expanding intellectual, moral, and social life of a nation or a city behind a great movement in art. And it may be said that when wealth has sought merely selfish gratification in art the stimulus that comes from increased patronage ends in a degradation. Tyrants have encouraged art, enslaved people have produced works of art, but the stimulus that has produced great art has been freedom of mind and consciousness of worth and power.

The Norman conquest was just such an epoch in the life of a nation fitted to call forth a great art movement. That nation was the Norman, not the Anglo-Saxon. The conquered race had made but little advance in art when the Conquest took place. It had not been cut off from all influences from the continent, for Edward the Confessor was in close connection with the western part of Europe and especially Normandy. Canute had made a pilgrimage to Rome, the arts of the West were practised to some extent. But there was not that combination of conditions which could raise an enthusiasm for the erection of monumental edifices. But the case of the Norman was wholly different. He was the victorious invader. He was placed in possession of the land and had at his disposal the labor of the Anglo-Saxons. In the distribution of the land among the great lords, spiritual as well as temporal, the Bishops were placed in a position to which they had never before been accustomed. At their command was great wealth. Their state was princely and their tastes were formed more by court life, such as existed, rather than by monastic life. They entered with zest into rivalry with the great temporal lords. If the latter erected their castles as residences and forts, they might build cathedrals and abbeys which should at once express their own greatness and power and the glory of the Church. Ambition, which in a secular person was reprehensible, was in the case of builders of cathedrals and abbeys commendable zeal in the interest of God and the Church. Furthermore, the Bishops might count upon no little popular support. The lord's castle was an abiding evidence of conquest and oppression. The church, though erected by the conquering race, was still the church of the conquered. There began very soon after the Conquest a series of great cathedrals and abbeys which make the Norman period in England one of the most prolific in the history of the Romanesque style. There was at once the wealth and power to erect great buildings, combined with a strong and vigorous spirit that delighted in just such manifestations of its inherent strength as the great piles of masonry dedicated to the

service of God and available for the glory of man as well.

The list of great Norman foundations which have been preserved in spite of rebuilding of parts and changes, which are so characteristic of English buildings as to make almost every one an epitome of architectural history, includes first of all Canterbury, of which the crypt, the towers adjoining the choir, and a few parts elsewhere belong to the time of the first rebuilding after the Conquest. St. Alban's came a little later, in 1080, and retains portions of the original Norman building; Gloucester about the same time; Durham in the beginning of the twelfth century; and then Ely, Peterborough, Chichester, Winchester, and many other cathedral and abbey churches. In all these, there are portions built in later style. In some the nave was pulled down and rebuilt, leaving the original choir. In some

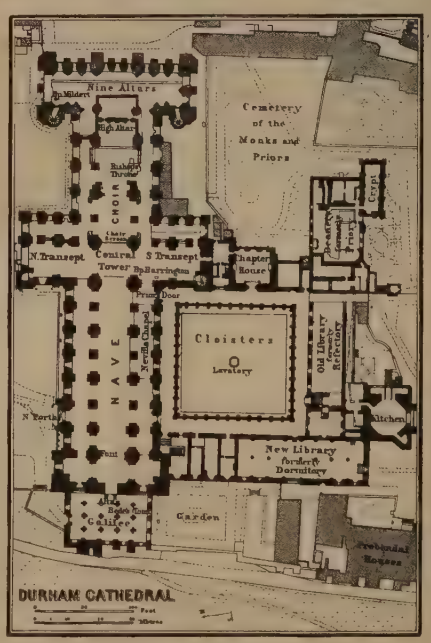
DURHAM CATHEDRAL—VIEW FROM THE NORTH.

the choir was rebuilt after the nave had been rebuilt. In others the transepts were allowed to stand. In others the nave pillars and as much of the wall as convenient were utilized in the construction of a church in the Gothic style. But the list of churches of great size, of which portions remain incorporated in buildings for the most part of a quite different style, is evidence of the immense architectural activity that followed the Conquest.

Of the many churches that might have been chosen as characteristic of the Norman Romanesque in England, Durham is one of the most perfect and most truly typical. With it may be compared a church of more modest dimensions. Such a church is Romsey Abbey, near Salisbury, a structure that was erected about the same time as Durham and shows the possibilities of the style of the Mother Church when applied to the designing of a building of moderate proportions, such as might be erected in an American town of some size.

The situation of Durham is unrivaled in England. The same reasons that led the Conqueror to build a castle near by probably induced the monks to build there a church in which St. Cuthbert's remains might be placed. For the monks of Lindisfarne, where had been the ancient bishopric, had been obliged to leave their island home, which from its defenseless position had invited the attack of Danish pirates. In 883 they took the bones of their patron Saint Cuthbert, who had died two centuries before, and moved to the mainland. After many wanderings, they went to Chester-le-Street, about six miles from Durham, whither they removed in 995, on account of its more defensible situation. They built their church on the peninsula of land that rises abruptly from the River Wear. Here they might defend themselves from marauders. And here the Bishop of Durham became, after the Conquest, one of the greatest princes of the land. He acquired secular authority beyond every other prelate. His bishopric became a county Palatine; and he enjoyed within his Diocese powers of the king in his own palace. Writs were issued in his name and not in the king's name within the Diocese. Offenses that were elsewhere against the king's peace were here against the Bishop's peace. He might pardon treasons, felonies, and murders. He appointed all judges and justices of the peace. His position was very similar to that enjoyed by the ecclesiastical princes of the empire. It needed only the less secure and unified authority of the central government in England to create an independent sovereignty in the Diocese. The castle of such a prelate rose beside his cathedral. One should manifest his power as a peer of the realm; the other his dignity as a Bishop of the Church.

The plan of the cathedral of Durham is simple and has not been so altered as to destroy the original effect. There have been only two important changes in the plan made by the addition of the so-called Galilee chapel at the west end and the Transept of the Nine Altars at the east end. In the original plan the choir ended in an apse, but in the middle of the thirteenth century a second transept was built to accommodate a number of altars which were placed against the east wall. As in all additions to English churches in the Middle Ages, there is not the slightest apparent attempt to make this large addition conform in style to the rest of the church. The builders frankly and without the least hesitation followed the style in which men were building in the middle of the thirteenth century and added a Gothic transept to a Norman church. Not only is the transept built in a wholly different style, but there seems to have been no thought of combining it with the rest of the church so as to make a symmetrical and harmonious group. The English were not alone in this neglect of the entire effect of a building, to which for any reason they wanted to make an addition, for the continental builders, especially in the later period, did much the same. But the English were the most flagrant offenders. They were purely utilitarian in their treatment of a building. An addition was made because it was needed. The shape and dimensions were prescribed, not by the building already erected, but by the needs for which the additions were to be made. This is all the more remarkable as the designs of the original buildings in almost all cases were very fine. At any period a fine building might be planned and built in the best style of the art of the time, but when it came to additions there was not



DURHAM CATHEDRAL—NAVE.

a thought of anything resembling unity of effect. The picturesque character of these additions, however, amply atones, in the minds of many, for the harm wrought to the design by them. There are no other such picturesque cathedrals as those of England. The Continental cathedrals stand as splendid

specimens of architecture. They represent, for the most part, one era. What changes in style are to be observed are rarely striking, and the majesty of the whole conception is at once apparent and purely of architectural nature. But in England, nearly every church is the expression of the life of a people. The art of centuries is worked into the fabric of the building, and the worshipper kneels within a church that has come down the centuries, not as a dead monument of a generation long since past, but as a living, growing thing, gaining in splendor and strength as the centuries roll by, drawing new inspiration from each generation and yet preserving the fundamentals of the old foundation. Such an effect, at once poetic and awe-inspiring, can be found only in England.

The Cathedral of Durham was built in the century immediately succeeding the Norman Conquest. William of St. Calais, the second Norman Bishop of Durham, set about rebuildng the shrine of St. Cuthbert very soon after his appointment to the see, and completed the choir before the end of the eleventh century. Before 1143 all the main part of the building was finished, including the great transepts and the nave, and also the Norman chapter house. The dimensions of the great structure as they measure to-day are very great, the length being no less than 510 feet, about as long as Cologne Cathedral, the breadth across the nave 80 feet, across the transepts 170 feet, and the height of the nave 70 feet. The length should, however, be reduced to about 400 feet, to compare with the Continental cathedrals of the same style, as the additional length is made up of the enlargements at either end, which do not increase the effective length internally. It may therefore be compared with Spires, which was built at the same time, and the dimensions of which are but little more, so little as to be not noticeable, with the exception of the height of the nave, which, as in almost all Continental buildings, is much loftier—in this case thirty feet.

The nave and choir are vaulted as in so many of the Romanesque works on a large scale. But there is an interesting peculiarity in the arrangement of the piers that support the vault. It will be noticed that they are, as in Romanesque buildings generally, alternately heavy and light, if the immense round piers may, by a stretch of language, be so called. This distinction in the piers of the Romanesque churches was due to the difference between the vaulting of the aisles, which were only one-half as wide as the nave, and the vaulting of the nave. As such it was entirely appropriate. But at Durham, the vaulting rises from a point above each pier without distinction. Furthermore, there is no connection by means of a slight shaft running from the lighter pier to the vaulting, but the arch appears to spring from a small corbel or bracket. In this way there are fewer vertical lines and the construction appears more massive, but there is a curious difference between the plan of the roof and the lower part of the building, which would suggest vaulting twice as long as is actually the case. It would have been disastrous to the effect of length, if the vaulting had been constructed so as to rest only upon the heavy piers as these are placed further apart than the breadth of the nave. There would then have been a shortening of the nave as in the Italian Romanesque. The English builders, however, were too fond of the effect of length to commit this mistake, and it may be said on the whole that the spacing of these piers and their height in proportion to the whole height of the wall is the best that could be made.

The effect of the interior, as has been said, should be compared with that of Worms or Spires. These are much loftier, and yet they do not appear to be such. They are deficient in the planning of the divisions of the wall. Except in a very rudimentary way they have no triforium, which adds so materially to the height. Here the triforium is well developed and becomes an important member of the whole design.

DURHAM CATHEDRAL—NAVE.

The clerestory windows, as in nearly all English buildings, are not placed below the vaulting but on a level with it. Nevertheless, the effect is to add to the height of the nave, and yet not to make it appear merely tall.

A few details in connection with the building are important as characteristic of the style. The capitals of the shafts supporting the arcades and forming parts of the heavier piers are to be found in nearly all Norman work. Its peculiar shape arises from a constructional necessity. The upper part needed to be square and somewhat larger than the shaft on which it was placed. The lower part needed to be round to fit the top of the shaft. The result was a mere rounding off of the lower corners so that the curve resulting might be agreeable. The basket-shaped capitals in St. Vitale, and other buildings of the early Romanesque period and also Byzantine churches (*cf.* Art. II. of this series) were built high and gave space for considerable ornamentation, but they were essentially the result of the same process. In the great round piers of Durham the procedure was much the same. The block placed upon the pier was made octagonal and as the top of the pier was round the sides of the octagon were fitted down to the circle.

Another important feature is the method by which the piers and arches are decorated. On the Continent, *e.g.,* St. Ambrose at Milan (*cf.* Art. III. of this series), the decoration is made up of animal and vegetable forms. Here the decoration is purely linear. Some of the round piers are fluted in a

way reminding one of the Greek Doric column. Others have zig-zag lines around them, other have diaper pattern, and still others, in the choir, have spiral designs upon them. The mouldings of the arches are ornamented with small zig-zag design which is carried out very freely in the church, as can be seen from the view of the nave. In addition to this, there is another form of simple ornament made up of little blocks cut in the stone, strongly reminiscent of primitive wooden decoration.

One of the most beautiful portions of the cathedral is the Lady Chapel, called the Galilee, because supposed to be less sacred than the rest of the building. Similar portions are so called in other English cathedrals, *e.g.*, Chichester, where the name is applied to a porch at the west end, as also at Ely, where the name is applied in the same way. In the case of these it can be easily seen that the name was appropriate. At Durham it was probably applied to this chapel because it stood where the west porches of these cathedrals were placed. The Galilee of Durham was built much later than the cathedral, though before the advent of the Gothic style. There is nothing in all Norman Romanesque architecture that can be compared with it for lightness of construction. There seems to

DURHAM CATHEDRAL—GALILEE CHAPEL.

have been every effort made to erect something as far removed from the massive solidity of the church as possible. The clustered columns that support the arches were originally even lighter as they were first composed of only two columns. To these two others have been added, one on either side on account of the too great lightness of construction.

In the Galilee Chapel the greatest scholar of the Anglo-Saxon Church is buried. The Venerable Bede lived at Jarrow, not far from Durham, and his remains were placed in a tomb which to-day is near the corner of the chapel furthest from the spectator in the view given. Here is still the inscription,

"Hac sunt in fossa Baedae venerabilis ossa."

By it was an altar, near the present pulpit. At the other side of the doorway into the church was another altar, dedicated to the Blessed Virgin. But the main door of the church was afterward blocked up, an altar placed in the centre, and the two altars were removed.

An interesting comparison may be made between the great cathedral of Durham in the North, and the Abbey church at Romsey in the South of England. This fine old church is of about the same period as Durham, but with a few later additions in the Gothic style which are easily eliminated from the general impression. Among the interesting points in the plan are the apses placed on the east side of the transepts beyond the aisles which are continued across the transepts and around the choir. The upper part of the external wall of the choir is ornamented with an arcade, three arches being placed in each section of the wall, the middle arch, which is a little broader, is the window arch. These arcades are continued along the east side of the transepts. In the gable of the north transept is an arcade of five arches of which the central arch is a window. The arcade is continued in pointed arch forms along the north side of the nave, although the internal windows are not altered. The tower rises a short distance above the roof and seems intended to have been carried further up. It is ornamented with a simple Norman moulding which appears on the upper part of the nave as well. But in the choir aisle there is a more elaborate corbel-table, two tiny arches being placed together with a heavier corbel between them.

The interior of this abbey, which might easily serve as a model for a church anywhere, is very impressive. It is of moderate dimensions, not more than 35 or 40 feet broad in the nave, the aisles extending about 17 feet on either side, and the transept projects a considerable distance. The church does not seem to have been built with the intention of vaulting the nave, although the piers of the nave are quite capable of bearing almost any weight. They are not built upon the system of alternating heavy and light piers, but are all of about the same proportions. An experiment was made in the piers since, for some reason, a round pier was used in the nave just before the very heavy piers at the crossing. To this round pier the arch of the arcade was attached by a corbel. The capitals should be noticed, being an advance upon Durham. The triforium is very important and is filled with double arches surmounted with a single arch. For some reason a small pillar is placed in the choir triforium over the point where the arches join and extends to the arch above; but the nave triforium is built solid above the two arches. In the north transept the arches of the triforium are still more fanciful than in the choir. In the clerestory there is a marked lightening of the weight of the wall by a very decorative arrangement of arches. In the centre of each section is a high stilted arch, but with the impost converted into a tiny pillar. On either side of the stilted arch is a lower arch of narrower span. The effect of the whole is greater lightness. The heavy, massive effect of the style is reduced as far as is consistent with its principles, and by the well-planned relation between the heights of the different parts the height of the building is much enhanced. The roof is of timber and there is vaulting only in the aisles. The decoration and mouldings about the choir should be noticed.

By omitting the vaulting and allowing the whole of the clerestory to appear unobstructed the height of the church is much increased. It is strange that the nave is without the flat ceiling which was customary in churches that were not vaulted. The flat ceiling had been handed down from the days of the early basilica. Possibly the monks of Romsey wished to have the effect of the vault and the height of the wall at the same time, and therefore omitted the vault and contented themselves with the simpler roof of wood, but without the ceiling that was customary.

Literary

Theological.

Sunday and the Sabbath. The Golden Lectures for 1900-1901. By H. R. Gamble, M.A. New York: E. P. Dutton & Co. London: John Murray, 1901. Price, $1.00 net.

We can commend this book to our readers as quite the best popular treatment of the subject with which we are acquainted. It is clear, informing, and convincing; and affords a complete historical mastery of the whole subject of Sabbatarianism. Paper and type also help to make a book worth having and highly enjoyable to read.

The writer shows that the Jewish Sabbath was taken over from earlier Semitic custom and sanctified, in the sense of *separation* from its use for earthly toil, by means of a law, the literal terms of which were not moral but ceremonial in meaning. The moral teaching which was designed to be taught by the Sabbath ceremony was indeed of permanent validity. This teaching is that man should consecrate himself to God habitually. It was a teaching which required such a recurring pause from work to instill it in the first instance. The lesson was slowly learned, and was finally proclaimed by our Lord once for all. The Christian is taught to consecrate every day to God's service, and, so far as consistent with other duties, to His worship.

The lesson having been made clear, the ancient ceremony was abrogated, and the faithful were given discretion and liberty as to when and how they should perform the duty involved. The Lord's day, therefore, is not a continuation of the Sabbath, nor to be defined in the manner of its observance by the ancient law. It is rather the freely adopted device of the Christian Church for securing a suitable and recurring day in which the faithful may engage in corporate worship—worship which cannot be performed conveniently by the generality of men every day. So long as the old ritual lasted, Jewish Christians observed both the Sabbath and the Lord's Day. The Sabbath was not imposed on gentilic Christians, and neither in Apostolic nor Sub-Apostolic days was secular work on Sunday discountenanced, except so far as it interfered with Sunday worship. This worship was, in fact, performed at such hours as would least interfere with daily toil. Neither such toil nor recreation were regarded as necessarily inconsistent with due observance of the Lord's Day, unless their nature made them unsuitable for Christians on any day.

The setting apart of Sunday as a holiday was due largely to social necessities and considerations of utility and convenience. The general cessation of Sunday labor, among Christians, came about by imperial action, when Constantine declared Sunday to be a legal holiday. Thus a rest from all secular employment became associated with Sunday worship. After a while a Judaic spirit crept into the Sunday observance, although without the slightest New Testament warrant, and both work and play came to be regarded by many as intrinsically wrong on Sunday and divinely prohibited. This mediæval idea was taken over by dissenters and found exaggerated emphasis among the New England Puritans.

The observance of Sunday, as a time for united public worship, is based upon ecclesiastical precept, and the method of its observance is not to be deduced from the Old Testament. Sunday obligation consists simply in the "business" which should be performed on that day, which is to take part in the solemn and corporate worship of God, especially Eucharistic worship. In order to do this rightly, and to fulfil other and humanitarian ends, it is highly *expedient* to avoid other employments of exacting nature. But anything, whether toil or pleasure, may be done on Sunday that is suitable for a Christian to do at other times, if it does not violate ecclesiastical precepts, or interfere with the "business" of Sunday, or offend the consciences of weaker brethren. It goes without saying that the spiritual opportunities of Sunday are providential, and should be taken advantage of to the full. Such is the "business" of Sunday. But, as with other days, the due fulfilment of its particular "business" is the only *intrinsic obligation* involved.

Mr. Gamble lays bare the real difficulty of our time when he says that the cause of the popular disregard of Sunday lies in religious indifference and Agnosticism. And the reformation needed is not a cutting off of liberty in the sphere of work and play, but a revival of faith and of the worshipping instinct. It goes without saying that Sunday dissipation and excessive toil are intrinsically wrong, but because they are wrong at all times—not less so on week days than on Sunday, although Sunday excess is more obvious in its sinfulness. The great evil of our time is an undue absorption in secular ends. Labor is pursued simply for wealth, and pleasure is made an end in itself, instead of a means of regaining vigor for service under God. Nothing can be gained for truth and righteousness by associating the Lord's Day with the Sabbath. Once persuade men that worship—including corporate and Eucharistic worship—is a vital part of this life's "business," and they will attend to Sunday's "business." This is what we should seek to secure, without obscuring our aim with legalism. Francis J. Hall.

The Gâthas of Zarathushtra (Zoroaster), in Metre and Rhythm. By Lawrence Mills, D.D., M.A. Oxford Press, 1900.

Professor Mills has given us in this volume of a little over 200 pages a valuable selection from one of the most important of the "Sacred Books of the East," the Zend Avesta. Our author places these Gathas about 700—1200 B. C. "These rough poems," says he, "in metres identical with the Vedic ones, are the genuine expression of men deeply moved by a religious crisis in some country in contact with ancient India." This country may have been in the region of modern Afghanistan, or perhaps a little to the west of this region.

Our volume contains translations of sixteen Yasnas. Dr. Mills gives of each, after a brief introduction, a free English translation, followed by a literal translation with paraphrase and popular explanations. Thus he is enabled to give his readers much valuable information in a very brief compass. The free translation is in a sort of blank verse. That this verse is not of a very high standard or even at all uniform in its character, need not surprise us, when we consider the extreme difficulty of expressing in English, thoughts and ideas quite foreign to our own habits of thought.

Extracts would be of interest, and we regret that space forbids.

Dr. Mills's book is a most valuable one in the early literature of our Aryan race. We can cordially recommend it as embodying much valuable information, while yet never departing from its character as a popular work. From the book-lover's standpoint, we have naught but praise for the volume.

F. C. H. Wendel.

Studies in Holy Scripture. A Volume of Sermons by the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia. New York: Edwin S. Gorham. Price, $1.50.

It is too late in the day to praise the sermons of Dr. Mortimer. His Sermon Helps have been read, and admired, and borrowed now for a good many years. This new volume contains six sermons on Old Testament characters and thirteen on New Testament texts. The sermons are all distinguished for their clear divisions, sane and traditional exegesis, and singularly helpful spiritual applications. The sermon on "The Body and the Eagles," is particularly attractive.

God's Revelations of Himself to Men, as successively made in the Patriarchal, Jewish, and Christian Dispensations and in the Messianic Kingdom. By Samuel J. Andrews. Second Edition, revised and enlarged. New York: G. P. Putnam's Sons. Price, $2.00.

This book was first issued in 1885, and has now reached a second edition. The author has taken the opportunity of adding some matter; but it is practically the same work as the edition of 1885. It is very satisfactory that a work like this, which follows the traditional lines, and has little sympathy with the new theology, should reach a second edition. The book is thoroughly in accord with the orthodox Protestant position, and quotes texts from the Bible quite in the old-fashioned way. There is an excellent appendix on The Higher Criticism. The theory of Kuenen that "religion began with Fetichism, developed into Polytheism, and then, and not before, ascends into Monotheism," is severely dealt with.

Instructions and Devotions on the Holy Communion. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Milwaukee: The Young Churchman Co. Price, cloth, 25 cts. net; paper, 15 cts. net.

This little volume comprises the addresses delivered by Bishop Hall at Detroit before the Brotherhood of St. Andrew, at their convention of 1901, and in preparation for their corporate communion. The matter is purely devotional; and while the author wisely avoids controversial matters, yet he naturally assumes all that is necessary to give substance and body to his meditations. The addresses are broken into short chapters or paragraphs, thereby making it easier for popular reading. They comprise a happy addition to the considerable number of helpful devotional books already put forth by the Bishop of Vermont.

A Short History of the Hebrews to the Roman Period. By R. L. Ottley. New York: The Macmillan Co.

Mr. Ottley's Bampton Lectures for 1897, entitled *Aspects of the Old Testament,* have taught us what to expect in a work of this

kind from his pen. He is one of those who accept the conclusions of a rather extreme school of higher critics and at the same time undertake to reconcile that position with an unreserved profession of the Catholic Faith and Order. Whether such a reconciliation is possible is a serious question, and the battle is far from having been fought out. Certainly in so far as the conclusions of critics are seen to rest upon an original denial of the supernatural and of the possibility of miracles, such conclusions cannot be accepted as established "results" of criticism. The pre-conceptions of the rationalistic critic, on the one hand, and of the Catholic critic, on the other, are irreconcilable, and their conclusions must necessarily differ in many instances. The suspicion attaches to the position of Mr. Ottley and his friends, as well as to a similar class of Roman Catholic scholars, that they have too lightly accepted many so-called "results" without subjecting them to re-examination in the light of Christian assumptions. Space will not permit the citing of instances of this kind from the present volume, but it will be well for the reader to bear in mind the point in question.

It is hardly necessary to say to those who know Mr. Ottley's previous writings that the style of the work is easy and attractive. The book is eminently readable. It will be of use to the scholar or student who wishes to know what shape is given to Biblical history by the application of the conclusions of advanced criticism in the hands of one who at the same time claims to be a believer in Supernatural Religion, and accepts the doctrine of a Special Inspiration of Holy Scripture.

The War Songs of the Prince of Peace. A Devotional Commentary on the Psalter. By the Rev. R. M. Benson, M.A., Student of Christ Church, Sometime Superior of the Society of St. John the Evangelist, Cowley. Vol. I.—Helps for Using the Psalter. Vol. II.—A Translation of the Psalter, Metrical and Literal, with Explanatory Notes and Hints for Spiritual Instruction. New York: E. P. Dutton & Co. Price, $2.00 each.

Few people in our day are prepared to deny that Father Benson of the Cowley Fathers is the master of Mystical Theology in the Anglican Church. These two volumes on the Psalms are absolute mines of spiritual truth, from which we may secure whatever will be useful to us in our own spiritual lives. He would be a bold man who pretended to understand all that Father Benson says in these volumes. Most of us are still in the kindergarten of the school of Mystic Theology: and it is impossible for such a master as Father Benson to come down to our earthly plane. But every page has matter which we can take in and appropriate to our own soul's health.

The first principle of this commentary is that Christ "speaks the Psalter, as being the Head of the Church," and that we use it in Him into whose body we are incorporated by Holy Baptism. He says "We must say the Psalter with the consciousness that it is the glorious inheritance of the Communion of Saints." There are special notes on certain classes of the Psalms, The Alphabetical Psalms, The Penitential Psalms, The Comminatory Psalms, The Gradual Psalms, and The *Halleluyah* Psalms (as Fr. Benson prefers to spell it).

The translation in the second volume is rhymed, and it endeavors at the same time to be literal, which we know is a difficult thing to accomplish.

Father Benson's Commentary, like the Psalter itself, has a good deal which all of us can appreciate; but also, like the Psalms, there is much which is quite beyond the intellect of ordinary men.

Frank A. Sanborn.

The Minor Festivals of the Anglican Calendar. By W. J. Sparrow Simpson, M.A., Vicar of St. Mark's, Regents' Park. New York: E. P. Dutton & Co. Price, $2.00 net.

The Black-Letter Saints' days are not found in the American Prayer Book, although they are retained in the English Calendar. We have in this volume very useful sketches of all the saints in that Calendar. The lives of St. Gregory, St. Ambrose, St. Augustine of Hippo, St. Augustine of Canterbury, St. Cyprian, and St. Clement, are quite full, and very well done. A valuable list of books for further reading on these subjects is appended.

Meditations and Vows, Divine and Moral. By Joseph Hall, Bishop of Exeter and afterwards of Norwich. Edited by Charles Sayle. New York: E. P. Dutton & Co. Price, $1.50.

This is Volume II. of the Religious Life Series, and is quaintly gotten up in parchment binding and with wide margins.

It is 300 years too late to discuss the contents of this very valuable spiritual book; we can only urge those who have not tasted its wisdom and deep spiritual force to buy the book and study it.

Notice is given of the approaching publication of a sumptuous edition of the English Book of Common Prayer from the Essex House Press, to be known as *The Prayer Book of King Edward VII.* The work will be issued from new type of a design made specially for the purpose and will contain some 150 woodcut and other decorations. Among the illustrations which will be expressive of the usage and ceremonies of the Church as well as of the history of England, may be mentioned the following: "The Page of the seven Edwards of England," "Queen Elizabeth," "Archbishop Cranmer," "Edward VI.," "St. Augustine and the seven British Bishops." A series of the saints and red letter subjects in the calendar; historiated bloomers for the Psalms, Gospels, etc., and decorative headings to the services. The volume will come with the imprint of the King's Printers, and a limited number will be sold to American subscribers at $90.00 per copy, through Messrs. E. & J. B. Young & Co. and The Young Churchman Co. Except for the title, which strikes us as peculiarly unfortunate and anomalous, the volume will certainly be a magnificent specimen of liturgical literature; and perhaps Protestant Episcopalians ought not to be too critical of names chosen by others.

Messrs. E. P. Dutton & Co. will publish in a few days a new book, *Lenten Preaching,* by the Rev. Dr. Alfred G. Mortimer, rector of St. Mark's, Philadelphia. As the title shows, the book will be especially valuable for the coming Lent.

Miscellaneous.

The Cheer Book. By Amos R. Wells. Chicago: Fleming H. Revell Co. Price, $1.00 net.

If one is inclined to be pessimistic or to have periodic fits of the "blues," this little book, at the ordinary price of a physician's prescription, may do much toward relieving the malady. Professor Wells has written much that is helpful in the everyday life. Further than the preface, however, we do not find in this work anything that is the product of his pen: yet he has selected with the greatest care from all ages, from poet and philosopher, from statesmen and the clergy, the thoughts which are the most fitted to bring sunshine to the heart bowed down. That one cannot control one's feelings he holds " a slander against our Creator," and, for the soul ashamed of its moodiness and struggling against its melancholy, he offers these lists of verse or of prose for each day in the year.

Cherry, the Cumberer that Bore Fruit. By Amy Le Feuvre, Author of *Probable Sons,* etc. Chicago: Fleming H. Revell Co. Price, $1.00 net.

This story is not historical. It has nothing whatever to do with the tree that made George Washington famous and not even a hint of a hatchet may be found in its pages. "Cherry" is a little girl, who feels that she has the responsibility of a household on her shoulders, when her father, an English colonel, returns from India. There are two rollicking brothers in the family, one of whom is forever making "inventions." Then there is a wee sister, whose lips always turn up because, as she explains, "God borned me to be a smiler." A. B. C., the Scotch gardener, and Goff, the Irishman, add the flavor of their dialects to the story.

The Colburn Prize. By Gabrielle E. Jackson. New York: J. F. Taylor & Co., 1901.

The Colburn Prize was offered to a class of girls for an essay on Longfellow and the attainment of it lay between two girls who were close friends. One has all that can make life happy, the other a hard life. The happy girl who is brilliant, chooses to throw the prize to her friend by failing to hand in her essay. For us all the moral effect of the beautiful piece of self-sacrifice is ruined by the fact that the person who gives the prize finds out what has been done, publicly rewards it, and bestows a like prize on the girl who made the sacrifice.

The Billy Stories. By Eva Lovett. New York: J. F. Taylor & Co., 1901.

The *Billy Stories* are stories that were told by Billy, as bedtime drew on, in order to postpone the evil hour as long as possible. They are for the most part stories of such wild adventure as the average healthy boy lives through in imagination. The mingling of bookish memories and childish naiveté in Billy's tales is delightful. The child's point of view is admirably caught, its failures to distinguish between the possible and the impossible, and its half-belief in itself. Billy got into some pretty tight places. It must be very disagreeable to be set on by a tiger—even if the tiger bunts!

John Chinaman, and a few others. By E. H. Parker, formerly one of H. M. Consuls in the Far East. New York: E. P. Dutton & Co. Price, $2.50 net.

A rather unrefined and indelicate book of scrappy anecdotes of the Chinese, written by a man who had held an official position under the English Government in China. The literary value of the book is a minus quantity.

True Stories of Girl Heroism. By E. Everett-Green, with sixteen Illustrations by E. F. Sherie. New York: E. P. Dutton & Co. Price, $2.00.

Mrs. Green has written some interesting stories of girls who showed, in their day, remarkable heroism. These are of unequal merit in the telling, but as the evident object is rather to preserve some history of brave women, than to write a short story, the end may justify the book. There are many names in this book quite unfamiliar to most people, as there are thousands of brave girls and women whose names will never be preserved within the covers of a book. Many have done as brave things as are recorded here. Many would have done as well as these have done, under like conditions and circumstances. Nevertheless it does good, by proxy, to publish in this form the deeds of those who have been called to exhibit their heroism and bravery under great stress and in emergency.

When Roses Have Fallen.

A Romance of Early Ohio.

By Lora S. La Mance.

CHAPTER XVIII.

THE TUG OF WAR.

RUMORS of the cabal had already reached the new teacher. He entered the schoolroom on that first Monday in October, grimly determined to die or come off conqueror. It was not a promising field. The schoolhouse itself was a log structure, perhaps eighteen feet wide and twenty-five feet long. At one end was the entrance door, a large stone fireplace, and a rickety table. Around three sides of the room ran a low, broad seat, made of the halves of good-sized logs, smoothed off a little where split in twain so as not to catch clothing in the splinters. These puncheon slabs, split sides up, were upheld from the floor by peg legs of peeled hickory. This long, rude settee was for the use of the A B C scholars, with which Tomlin Creek literally swarmed. In the centre of the room were two rows of plain, rough benches for the use of the older pupils. There were no blackboards, no maps, no globe, no dictionary, no school apparatus of any kind, save a long bundle of tough birch switches that the considerate School Board had had cut and placed on nails just over the teacher's table, ready for instant use.

Nor were the pupils more promising. Bright scholars there were, and docile appearing ones; but these were in the minority, and cowed beside into complete submission by the ruling spirits of the majority, that bullied and pushed themselves into the lead in everything. They were the same unruly, disobedient boys and girls that had broken up the two previous schools. They were almost to a pupil, Tomlin's or of collateral Tomlin relation. They came to school now imbued with an unrelenting hostility to the teacher, and a determination to make trouble.

A spirit of unrest pervaded the school from the first hour. Several of the Tomlin gang were half a head taller than the teacher, who saw with dismay that he was like a rat caught in a trap. He was not long in coming to the conclusion that these young bullies had no other object in coming to school than to raise a disturbance, and then throw him bodily out of the door. Oswald did not lack for bravery, but his heart sank as he realized the unevenness of the combat. True, he was surprisingly strong for so small a man, and as lithe as though made out of India rubber. But what was all this when pitted against half a dozen rowdies banded together?

How he got along the first few days without an open outbreak, he hardly knew. He enunciated no rules, for he realized his utter inability to enforce them. For the rest he took infinite pains not give a shadow of an excuse for offence. Time hung heavily on the pupils' hands, for their studies were few. One book answered for both reader and speller, alike for both A B C scholar and twenty-year-old school boy. Arithmetic and writing for the more advanced pupils, completed the course of study. No wonder restless children were inclined to mischief in those days. Realizing the power of a story or anecdote to hold young folks' attention, Oswald exerted himself to the utmost in this direction, trying by this means to find the key to their hearts. All in vain. Led by Bob Tomlin, the grown boys acted like imps of Satan, and exasperated their teacher almost to desperation. Oswald said never a word of rebuke to them, but taught doggedly on, keeping a semblance of order by almost superhuman alertness, and awing the younger pupils into submission by the masterful flash of his keen grey eye.

So passed one week, and four long, wretched days of the second week. The first week he had boarded at Squire Moody's. This week it was Captain Welford's turn to board him, so that out of school hours he had at least the satisfaction of feeling that he was among friends. Nevertheless he arose on this particular morning completely out of heart. He could hardly swallow a few mouthfuls of breakfast, though the girl of his heart was smiling at him from across the table, and a cheery conversation ran around the board.

Mrs. Welford asked to speak a moment with him, as he was leaving the room. He took heart at once. From a boy he had always taken his troubles to her, and she could always help him see the silver lining to each cloud.

Now Mrs. Welford was a deeply religious woman. Her's was a happy, cheery Christianity, that shone more in action than in word. But so faithfully did her life adorn her professions, that the members of her household reposed as implicit confidence in the admonitions she sometimes gave them, as they would in those of a prophetess. Seating herself beside him on the sofa and taking his hand in hers, Mrs. Welford began:

"Oswald, you are discouraged. I see it plainly. Indeed you have reason to be troubled. Last night I was so impressed by a conviction that you were to be tried this day almost beyond endurance, that I could not sleep. All night long I have prayed for you. There was a horror of darkness that I could not dispel, but I wrestled like Jacob of old with the power that overwhelmed me, and at last the answering victory came. I feel that I have gained the assurance that I pleaded for. I do not know how you will be tried, nor in what manner deliverance will come, but come it will. Do not act with rashness, but when the time comes to act, seize upon the inspiration of that moment and act quickly. God will never desert those who trust in Him."

There was a rapt expression on her face as she spoke, as though her soul had almost swept from its bodily confines and rested in the very presence of God. Oswald heard them calling his name outside. Deeply impressed by his foster-mother's words and appearance, he stopped long enough to whisper, "I will remember," then hurried away.

All day long he thought of her words. Never before had the school been so unruly, or the grown pupils so openly defiant. Suddenly before the teacher's eyes, Bob Tomlin thrust a thorn deep into the quivering flesh of little Charlotte Welford's cheek. The child shrieked from agony and fear.

"Coward!" thundered Oswald, turning white with anger. "Coward and sneak! I will settle with you for this, before the day is over."

"Was that you that spoke, or a cabbage-head busted?" mockingly returned Bob; giving at the same time a long, shrill whistle, the signal previously agreed upon by which the clique of roughs were to know that the time had come for an open outbreak to commence.

In an instant bedlam was let loose. One crowed like a cock; one bleated like a sheep; another was seized with a most tremendous sneezing fit, while others indulged in shrill catcalls; the children among the Welford sympathizers began to cry; the Tomlin supporters clapped their hands, and uproar was everywhere.

"He darsn't to tech him! He darsn't to tech him! We knowed he wouldn't," rang out a chorus of impudent voices.

Oswald's clear-cut chin grew rigid; his mouth snapped together like the firm jaws of a steel trap; his face turned ghastly pale, but his eyes glowed like fire. Without a word or apparent glance at the offenders he called up the A B C class to recite. This quiet ignoring of the uproar disconcerted the mischief-makers, and the discord soon ceased, although there was yet considerable confusion. The younger pupils turned once more to their lessons; the older ones, convinced that they virtually ruled the teacher now, and could turn him out of doors as soon as they pleased, turned their backs to him, twisted sideways in their seats, openly made paper balls in readiness for the next scrimmage, and talked aloud to each other.

The A B C scholar at that moment reciting had vacated the wall seat just across the aisle from Bob Tomlin, who, elated at his own heroism, had turned around to exultingly exclaim to Bud Bilton, who sat just behind him:

"I cooked the schoolmaster's goose fer him, didn't I?"

The turning of Bob's back gave Oswald the opportunity he had been waiting for. With a noiseless, cat-like spring, he threw himself in the vacated seat, gave a quick, forcible grab, and before the astonished Bob realized what had happened, had that strapping six-footer face downward across his lap, and was proceeding to administer a sound spanking to him.

Now Bob would not have minded a whipping, or even a genteel ferruling; but to be deliberately turned over one's knee like a six-year-old boy, and spanked—yes, actually *spanked*—and by the "spindle-shanked" teacher at that, that was the

depth of humiliation for a Tomlin. Bob was ready to die of mortification on the spot.

"Oh, say! pull him off! Ow-ow-ow!" and the overgrown baby broke off with a fearful yell, for the sinews in Oswald's wrists and hands were like cords of steel and the fast-following blows were stinging, blistering ones.

Chaos reigned. Bud Bilton jumped to his feet and belabored Oswald over the head with his arithmetic; Phineas Youngkin tried to pin the teacher's arm to his side; Pete and Ambrose Buntle yanked at their prostrate comrade to free him from Oswald's grasp, while Araminta Tomlin, Susan Schrader, and three or four other muscular young women, joined in the fray, pulling the teacher's hair, scratching his face, biting his arm, and setting up an unearthly screeching. The combined onslaught was like the charge of a dozen wild cats at once.

Still Oswald had the advantage. With the wall behind him, and one foot braced against the seat beyond him, he was not easily dislodged. His assailants were so excited and missed their aim so often, that they inflicted nearly as much punishment on each other as upon him. Oswald's blood was up. He heeded not the rain of blows that were showered upon him, but battered away at the prostrate ring-leader at his knee, who squirmed, howled, and roared for mercy.

All at once he let go as suddenly as he had seized him. Pete and Ambrose were still pulling to release their companion; his sudden release sent them all three sprawling to the floor together. The teacher could have been thrown in a square tussle by any one of a half-dozen boys present, but in quickness and endurance he was more than a match for them all. Oswald had shrewdly calculated on Bob's unceremonious release producing a momentary diversion, and in that brief instant of relaxed attack, he freed himself from the whole fighting, snarling group, and faced them in the middle of the room. His hair was disheveled, his shirt-collar torn, one eye swelled nearly shut, and his face was bleeding. Nevertheless he looked every inch the conqueror.

"Take your seats, instantly," he peremptorily demanded.

There was a moment's hesitation, then the cowed bullies shuffled shame-facedly to their seats. From that day on there was never another disturbance in Oswald Barrett's school. The ring-leaders sulkily gathered their few books together and departed at noon, never to return. The girl offenders cried and snuffled, and inwardly hoped that they might not be called to account for their share in the day's uproar; while the younger pupils studied with a diligence remakable to see, convinced that a teacher that could whip the whole Tomlin gang, was not to be trifled with.

The Tomlins were furious. Bob was in bed three days, and harrowing tales were told as to the black-and-blue state of his anatomy. The directors held a meeting, and a warm one at that. But so warmly did Oswald's friends stand by him, and so overwhelming was the evidence that Bob deserved all and more than he had received, that the teacher was fully sustained by the Board. Every Tomlin sympathizer promptly withdrew his children. There was blood on the moon. Old Cracknut awoke from his lethargy, and swore he would whip the teacher on sight. Mrs. Tomlin savagely declared tar and feathers too good for him, and urged Bildah to "wipe up the ground with him."

Bildah needed no urging. He hated Oswald as the Devil is said to hate holy water. He darkly threatened to put the teacher where he wouldn't fight any more," and looked savage enough to do something really desperate.

Mehitable Scott carried this threat to Elvira.

"I should think you would feel awful, Elvira," said she. "You're the very cause of poor Bildah hating the teacher so, an' now he's got an excuse fer it, he's goin' to kill him. Job heerd him say he'd cut the heart outen Barrett, an' he'll do it sure. Them Tomlins is slow, but they never fergit, an' there never was sich fighters. Bildah is stronger than any one else on the Crick, 'less it is his Pa. He'd jest wallop the life outen the teacher in two minutes. He's awful easy coaxed when he likes ennybody, but he's dreadful when he's mad, an' our boys say he's killin' mad now. Oh, Elvira! I'd hate to be in your shoes, and know somebody was goin' to get killed over *me.*"

And that night Elvira cried herself to sleep. In her dreams she saw Oswald lying slain at her feet, and people pointed their fingers at her and whispered, "There goes the girl that was the death of her lover." She awoke with a start, and then and there Mehitable's words recurred to her—"He's awful easy coaxed when he likes anybody." A foolish resolution, that only a romantic, sentimental girl would have harbored, took possession of her, and that coming day she resolved to put it into execution.

[*To be Continued.*]

SEWING SCHOOL.

By M. J. Shepperson.

HOW shall we make our sewing schools interesting and practical?

Some schools use patches exclusively, and as there are many systems with these for a basis, they can be continued *ad infinitum.* One course, I know, is for two years. Certainly exquisitely neat sewing is taught by this system, but do the children enjoy it? The older girls think it babyish, and are correspondingly indignant; the little girls, in one school where I taught, asked if they could not sew their patches together to form a dolly's quilt, after they had received their books—the books in which they treasured their patches. I imagined the superintendent's horrified disgust! One wee girl made her patch into a tiny doll's petticoat. Who would have had the heart to do anything but let her keep it, and start her afresh on her appointed course? Do not these facts show that the little maidens from the tenements, who mostly compose our sewing schools, are ambitious, on the one hand, and long for something pretty to play with, on the other?

The sewing school of one of our largest Brooklyn churches seems to be successfully solving both these problems. Patches are used, but the stitches thus learned are put into practical play on a garment, thus giving sufficient practice for them not to be forgotten. I found in learning from patches only, that a stitch once taught and again occurring on another patch in conjunction with a new stitch, had been hopelessly forgotten; both stitches were alike new. The garments made were paid for at the rate of ten cents apiece, and were then sold to the "Mothers' Meeting" women, or given to the very needy. The wee tots made dolls' clothes to take home, while the "babies" learned the mysteries of knots and threading needles, by making wonderful bracelets and necklaces for themselves and their dollies,from beads. Is it any wonder that such fine jewelry should attract a goodly gathering of small children, anxious for similar gifts? That and the doll's clothes made the most effective of advertisements for the school.

Such a method of conducting a school has two advantages: The mothers feel that the children are really learning something, and so do not begrudge the weekly penny fee, nor the time from "tending baby," or similar duties; the children feel that their Saturday holiday is being spent in play.

As for order, perhaps the easiest way of distributing and collecting work is for each child to have her own envelope or work-bag, and for each class to have a large bag or box to hold these individual bags of its members. Then let the class bags be given in their regular order to two of the older girls—one to distribute on one side, one on the other, of the room; the collection to be made in the same way. Calisthenics introduced after the sewing period, limbers the little bodies which have been in restraint so long. Many exercises take little space, and can be done by simply rising, each child in her place. They pave the way for the march to the front seats for the short closing service. It saves time to have the children range themselves for the opening Lord's Prayer, when they first enter the room. Music is a great help for the calisthenics and marching. In closing, repeat the Creed, tell a Bible story from the picture-roll, or give a blackboard talk, and sing a hymn. A Bible verse learned each time would soon result in the learning of several Psalms, to repeat in chorus. In one sewing school in which I taught, the new Sunday School lesson was gone over with the children. This, however, would detract from the interest of Sunday, if it was the Superintendent's custom to review the lesson, then. It served the purpose, certainly, of showing children unconnected with the Sunday School how pleasant the lessons taught there were made.

Invitations to the sewing school may be given in the shape of a Sunday School leaflet—and there are usually some of these story papers left over from Sunday—bearing the address of the school.

If you wish to make the children truly rejoice, however, give them each time, as they leave the school—marching out, of course—a flower or other "treasure."

I have found summer resort and "ad" booklets, bright

bits of tissue paper, etc., very attractive in adding new members, *each* time.

It takes so little to make children happy, so do let us gather our "fragments" for them instead of throwing them away. Give them "a good time," and perhaps teach them some kindergarten sewing songs, with their pretty gestures. I will close with one, I loved as a child:

"Little stitches one, two, three,
Just as neat, as neat can be,
That's the way a seam to sew,
To make your work look neat, you know.

"Stitches four, five, six, seven, eight,
Very even, very straight,
Growing quickly, one by one,
Until at last your work is done."

The Family Fireside

"JESUS ONLY."

"Saw no man, save Jesus only."—Mark ix. 8.

Dear Master, when the mists of sin,
Enshroud my pilgrimage of life,
Bid me look up to Thee, the Way,
The Living Truth, the better life.
Jesus only.

When 'neath Temptation's withering blast,
I falter on the weary road,
Let the sweet breath of Thy dear love
Give strength and help to bear my load.
Jesus only.

All strength, all help are mine from Thee,
I have, I want no other Friend.
On Thy dear arm alone I lean,
Faithful and true to life's sweet end.
Jesus only.

When doubt would enter, bar the way,
Renew my weak and wavering faith,
I crave the crown, and if I win,
I must be faithful unto death.
Jesus only.

My life, my hope, my love, my all,
I look to Thee for strength, for grace,
Shine on my path, illume my way,
With light that shineth from Thy face.
Jesus only.

I stumble on the mountain drear,
Temptation calls me from Thy side,
Oh, bring me closer, Master dear,
And keep me close, whate'er betide.
Jesus only.

This be my hope, this be my prayer,
Breathed with my sinful, fleeting breath,
Through life my Master, Saviour, Friend,
My hope, my rest, my home in death.
Jesus only.

Binghamton, N. Y. E. C. D.

THE OLD MAN IN THE ISLE OF PATMOS.

By Roland Ringwalt.

AFTER reading the prophecies and visions of Holy Scripture we can hardly help reflecting on the men who saw and heard the wonderful things that were written for our learning. It was proper that an inspired Apostle should feel the unworthiness of even the best men to receive a Divine message, proper that he should tell us that the heavenly treasure is in earthen vessels. Nevertheless the treasure is placed in certain vessels, the message is given to special messengers, the King chooses His heralds. Isaiah could receive a Divine truth which the bulk of his countrymen could not have received. So was it with all the grand roll of heroic pioneers. So was it with the last of the Apostles, the aged saint in Patmos.

The young fisherman had grown to be an old man. He once longed for fire that it might consume the discourteous Samaritans. He had grown to see that the noblest uses of fire are to warm, to refine, and to give light. Once he had expected a temporal Messiah, whose reign should bring the downfall of the Roman and the triumph of the Jew. The destruction of Jerusalem had led him to expect a nobler and more enduring temple than earth could build. One by one the companions of early life had been estranged or had passed away. The Apostle had seen every one of his youthful enthusiasms sink into bitter disappointment. In this respect, his experience is paralleled every day. But what is amazing, what passes wonder is, that every buried hope sent up a nobler hope in its place. For every grave there was a resurrection.

Old things passed away, and all things became new. It is a matter of daily experience that old men dwell in the past, and that the remote becomes more vivid as the present relaxes its hold upon them. The great grandsire who cannot remember the headlines in this morning's newspaper may and probably does recite the verses he loved in boyhood. We must keep this in mind if we would enter into the beauty of St. John's glorious chapters. Every grand passage in the book of Revelation is to be found in germ in some of the prophecies. The vision of the heaven departing as a scroll is in Isaiah; the downfall of Babylon is foreshadowed in Ezekiel's description of Tyre; the charge of the locusts is suggested by Joel. As the old man recalled the wondrous words of the prophets under the former dispensation, the familiar words became even nobler and stronger. In every case, the ancient message, whether of comfort or of doom, was richer after new light had fallen on the Apostle's mind.

The follies, even of the vices of youth, often arouse pity; but the vices of age cause spiritual nausea. An old man, whose talk is only of gossip and coarseness, is an object of general contempt; while an old man, who is mellowed by time, suggests the venerable form of Simeon. Every clergyman has known old men who found it hard to learn to pray. Their lives had been careless, if not positively animal, and it was difficult for them at the eleventh hour to learn what they had neglected to learn in the other ten. But a man, bent with years, and worn with sorrow, yet rich with the mental and spiritual treasures gathered throughout his life, is a nobler sight than the grandest sunset that ever brightened the hills.

St. John was the most wonderful old man that earth has seen since the days of Moses. He had sacrificed his prospects of gain as a fisherman; he had left his home and friends; he had endured the many trials of a missionary's life. The ambitions on which his young heart had been set had been only passing dreams. He had learned what it meant to drink of his Master's cup and be baptized with his Master's Baptism. But he had also learned what St. Paul meant by "having nothing and yet possessing all things." If we have heard an aged Bishop tell of some Scripture lesson heard by him before his Confirmation, and if we know that his best sermon has been preached from the text that impressed him fifty years ago, we think of the seed that brought forth a hundredfold. What must it have been to the early Christians, especially those of Jewish blood, to read the book of Revelation, and to meet with the familiar prophecies as they came from St. John in his lonely island?

AN ENTHUSIAST IN EDUCATION.

SYLVESTER was appointed janitor in a public school building recently opened in a certain Southern village, and it is safe to say that his pride in his position surpassed that of school-board, principal, and teachers, all combined. When the first severe freeze of the winter burst one of the steam-pipes and caused a temporary suspension of the work of the school, Sylvester was much disturbed. A former acquaintance, with whom, however, he no longer associated, hailed him as he stood looking disconsolately up at the closed blinds.

"Hello, Sylvester, you got a hollerday mighty good an' unexpected, didn't you?"

"Well, a sorter hollerday, I reck'n you might call it; but I'd another sort ruther been a-teachin'." M. A. B.

She was very young and enthusiastic and her words were apt to twist themselves together oddly enough when she was in full torrent of speech.

"Oh, Mother," she cried across the table at a tea party, "Just think how lovely: Mrs. Stone was in Rome at the time of the *Jubes popilee*."

At another time she said, "Yes, the service preceding was very grand; but, oh, how I did enjoy it, when the great Bishop went into the preachlet and began to pulp!" L. E. C.

Church Calendar.

Feb. 1—Saturday. (Violet.) (White at Evensong.)
" 2—Sunday. Purification B. V. M. Sexagesima. (White.)
" 7—Friday. Fast.
" 9—Sunday. Quinquagesima. (Violet.)
" 12—Ash Wednesday. Fast. (Violet.)
" 16—1st Sunday in Lent. (Violet.)
" 19—Wednesday. Ember Day. Fast.
" 21—Friday. Ember Day. Fast.
" 22—Saturday. Ember Day. Fast.
" 23—2nd Sunday in Lent. (Violet.) (Red at Evensong.)
" 24—Monday. St. Matthias. Fast. (Red.)

KALENDAR OF COMING EVENTS.

Feb. 4—Spec. Conv., Pennsylvania.

Personal Mention.

The Rev. A. Alexander has accepted the rectorship of the Church of the Good Shepherd, Pittsburgh, Pa.

The vestry of Zion Church, Charlestown, W. Va., has extended a call to the Rev. John S. Alfriend of Pulaski.

The Rev. L. S. Bates, for more than eight years rector of the Church of the Redeemer, Eagle Pass, Texas, has resigned the rectorship of that Church and on Jan. 1, 1902, accepted that of St. Luke's Church, San Antonio, Texas.

The Rev. Edward Bullock of Fall River, Mass., has accepted the charge of St. Matthew's Church, South Boston.

The Rev. H. H. Covington has declined the call to St. Paul's Church, Charleston, S. C.

The Rev. F. B. Howden of Cumberland, Md., has accepted a call to St. John's Church, Georgetown, D. C.

The Rev. H. O. Judd, rector of St. Paul's Church, Macon, Ga., has resigned that charge, and on March 1st will assume charge of the Church at Valdosta, Ga.

The Rev. Archibald Campbell Knowles is vicar of St. Alban's Church, Olney. Residence, Germantown, Pa.

The address of the Rev. S. B. McGlohon is Christ Church, Tuscaloosa, Alabama.

The Rev. William Henry Pond, who for the last ten years has been engaged in mission work in South Dakota, has resigned Spearfish and Belle Fourche, S. D., and will begin work at Lake Benton, Minn., on Feb. 1st.

The Rev. C. H. Powell, late of Grace Cathedral, Topeka, Kans., has accepted a call to St. Peter's Church, Ashtabula, Ohio, and has entered upon his new duties.

The Rev. H. P. Seymour, having resigned the parish of the Incarnation, Dallas, Texas, and accepted an appointment on the Cathedral staff of the Diocese of Maine, should now be addressed at 143 State street, Portland, Maine.

The Rev. Chilton R. Stearns of Lebanon, Mo., has been called to the rectorship of St. John's Church, Lancaster, Ohio, and will take charge of the same Feb. 16th.

The Rev. Morton Stone, rector of St. Thomas' Church, Taunton, Mass., is to take a winter vacation abroad. Address care of J. S. Morgan & Co., London, England. The parish will be in charge of the curate, Rev. E. E. Atkinson.

The Rev. S. Topham has resigned his position as missionary in charge of St. Luke's Church, Caribou, Maine, and the Advent, Limestone, Me.

The address of the Rev. Wm. R. Woodbridge is changed from Port Henry, N. Y., to Salamanca, N. Y., where he has been appointed to hold services in St. Mary's Church.

ORDINATIONS.

Deacons.

Oklahoma.—Mr. Dwight W. Tuttle was admitted Deacon by Bishop Brooke in Trinity Church, Hartshorne, I. T., on Jan. 9. Bishop Brown of Arkansas, who was present at the meeting of the Eastern Deanery of the District, preached the sermon. The Rev. A. V. Francis was the presentor. Mr. Tuttle enters the limited diaconate, not expecting to receive salary or support, but to do such work as he can at his own charges. He is the Chairman of the Townsite Board of the Creek Nation, appointed by the Secretary of the Interior, acting with the Dawes Commission, and has been serving as a lay reader in the neighborhood for some two years.

MARRIED.

Wells-Fiske.—In St. Stephen's Church, Providence, R. I., January 22, 1902, by the Rev. George McClellan Fiske, D.D., father of the bride, Mary Greenough Walker Fiske to Ensign William Benefiel Wells, U. S. N.

DIED.

Ballentine.—Entered into rest, Sunday, Jan. 19th, at 2 P. M., John C. Ballentine; a native of New York and a resident of the Gulf Coast since 1860.

An humble and consistent Christian.

Rest in Peace.

OFFICIAL.

Diocese of Albany.

The Standing Committee of the Diocese holds monthly meetings on the first Monday of each month. In order that all applications for recommendation to candidateship and Ordination may be carefully examined, it is a rule of the Committee that all such applications shall lie over for one meeting. The clergy of the Diocese and all others who are interested in the applications of candidates have been specially requested to exercise care in the preparation of the necessary papers, so as to avoid delay in the action of the Committee from the lack of compliance with the canonical requirements.

The Secretary of the Committee is the Rev. J. Philip B. Pendleton, D.D., and all papers intended for the Committee should be sent to him, at Schenectady, N. Y.

WANTED.

Positions Wanted.

Organist.—A position as organist and choirmaster. Ten years' experience. Highest credentials. Will accept any reasonable salary. Address Rev. J. H., Organist, 2006 Maple Ave., Evanston, Ill.

Parish.—Wanted by experienced married Priest. Good reader and extem. preacher. Strong, active, and good organizer. Excellent testimonials. Address, Parochia, care Living Church, Milwaukee.

Positions Offered.

Man.—A young man to assist another in the cooking and housework, at moderate wages, of a household consisting principally of priests, where there would be special religious privileges. Address, X Y Z, care Living Church, Milwaukee, Wis.

FOR SALE.

Sumner County, Kansas; wheat, corn, and alfalfa farms; best in the world; write, Wellington Land Co., Wellington, Kan.

MUSICAL AGENCY.

Choir Exchange.—Chief office, 5 East 14th Street, New York; Branch, 439 Fulton Street, Brooklyn, N. Y. Churches promptly furnished with efficient Organists, Choirmasters, and Singers. Write for terms to the John E. Webster Co.

MISCELLANEOUS.

Communion wafers, 20 cents per hundred; Priests' 1 ct. each; Marked Sheets, 2 cts. Miss A. G. Bloomer, 229 Railroad Ave., Mt. Vernon, N. Y.

Eucharistic vestments, of cloth, correct color and shapes. Orphreys and Crosses of braid, outlined, each set five pieces, $10 including Chasuble, Stole, Maniple, Veil, and Burse. Full set, four colors (White, Red, Green, and Violet), 20 pieces, $38.00. St. Raphael's Guild, 54 West 47th Street, New York City.

Buy a book for your encouragement during the Lenten season: *Wings of the Morning*, by Rev. W. C. Roberts, Corning, N. Y. Published by G. P. Putnam's Sons, at $1.00 net.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

Mite boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

The Young Christian Soldier is the young people's paper, and ought to be in all the Sunday Schools. Weekly edition, 80 cts.; monthly edition, 10 cts. Send for sample copies.

Other publications of the Board giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City. Correspondence is invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

The Church Endowment Society

Organized for the securing of Endowments for any purpose desired and in any locality. This Society works at no expense to any Diocese or institution. For list of officers, etc., see notice among "General Church Institutions" in "The Living Church Quarterly," "American Church Almanac," and "Whittaker's Almanac."

For further particulars address

Rev. E. W. HUNTER,
Secretary-General and Rector of St. Anna's Church, New Orleans, La.

OR

Mr. L. S. RICH,
Business Manager, Church Missions House, New York City.

Note: Solicitors and Representatives for The Church Endowment Society have a written authorization signed by the Secretary-General, and Clergymen, Laymen and all others are respectfully requested to ask to be shown these credentials before engaging in the subject of Endowment with any one.

THE GENERAL CLERGY RELIEF FUND

Of the Episcopal Church in the United States.

LEGAL TITLE: THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM, AND DISABLED CLERGYMEN. The official and general Society. "Without any local restrictions or any requirements of previous pecuniary payments."

OBJECT: Pensioning of the Old and Disabled Clergy and the Widows and Orphans of the same. (Family Unit.)

Systematically appropriating on the basis of "need and character alone" to more annuitants more money than any other organization in the Church attempting a like work.

This Fund is strongly recommended by the General Convention of our Church at its every session. It has relieved untold distress of widows and orphans of deceased clergymen and of clergymen disabled by age or infirmity in all parts of the Union, and should be remembered in wills as presenting an opportunity for doing good almost without a parallel.

Teachers and Scholars, What can you do more beautiful and worthy?

In some Sunday Schools there are "BIRTHDAY GUILDS" for aiding this Fund. If God has spared and blessed you another year, remember the dear old veterans and soldiers of the Cross by a thank-offering to the General Clergy Relief Fund in amount corresponding to your age.

In other schools "THE CHURCH LEAGUE OF THE BAPTIZED" is established. Those who at the hands of the clergy have been received "into the congregation of Christ's flock" by Baptism, "wherein we are made members of Christ, children of God, and inheritors of the Kingdom of Heaven," pledge themselves so much per year in thankful remembrance of this benefit.

"Of some of the appeals which come to us it might well be said, 'Cut these words and they would bleed.' They rarely breathe any note of complaint: they are spoken in the ear in closets, but they throb with a meaning big enough to be proclaimed upon the house-tops. No servant of the Cross can ask to be exempted from the obligation bound upon every man and woman and child to endure hardness as a good soldier of Jesus Christ. But it is surely not the purpose of the Church to wait to see how well her aged or widowed or orphaned ones can starve."

TRUSTEES.

The Rt. Rev. O. W. Whitaker, D.D., LL.D., President; the Rt. Rev. Chauncey B. Brewster, D.D.; the Rev. Morgan Dix, D.D.; the Rev. Reese F. Alsop, D.D.; Mr. William Alexander Smith; Mr. Elihu Chauncey, Secretary; Mr. George C. Thomas.

CENTRAL OFFICE: The Church House, Twelfth and Walnut streets, Philadelphia.

REV. ALFRED J. P. McCLURE,
Acting Treasurer and Financial Agent.

BOOKS RECEIVED.

FLEMING H. REVELL CO., Chicago.

Musings by Camp-fire and Wayside. By William Cunningham Gray, Editor of *The Interior.* Price, $1.50 net.

LONGMANS, GREEN & CO., New York,

Typical Modern Conceptions of God; or, The Absolute of German Romantic Idealism and of English Evolutionary Agnosticism, with a Constructive Essay. By Joseph Alexander Leighton, Professor of Philosophy in Hobart College. Price, $1.10 net.

FROM THE AUTHOR.

A Royal Lineage: Alfred the Great. 901-1901. By Annah Robinson Watson.

FUNK AND WAGNALLS CO., New York.

Infant Salvation; or, The Passivity of Infants. The Key to this Perplexing Subject. By M. J. Firey, D.D. Price, $1.20 net.

The Color of His Soul. By Zoe Anderson Norris. Price, $1.00 net.

E. P. DUTTON & CO., New York.

Country and Town in England: Together with some Annals of Churnside. By Grant Allen. With an introduction by Frederick York Powell, Regius Professor of Modern History, Oxford University. Price, $1.50 net.

The Soul in the Unseen World. An Inquiry into the Doctrines of the Intermediate State. By R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. Author of *The Crown of Christ,* etc. Price, $2.00 net.

Homespun: A Study of a Simple Folk. By Annie S. Swan (Mrs. Burnett-Smith), Author of *A Bitter Debt, A Foolish Marriage, Courtship and Marriage,* etc. With illustrations. Price, 75 cts.

Cosy Corner; or, How they kept a Farm. By L. T. Meade, Author of *Seven Maids, Girls of the True Blue, A Very Naughty Girl, Miss Nonentity, The Odds and the Evens,* etc. With eighteen illustrations by Percy Tarrant. Price, $1.50.

THE MACMILLAN CO., New York (Through A. C. McClurg & Co., Chicago.)

A Sketch of Semitic Origins. Social and Religious. By George Aaron Barton, A.M., Ph.D., Associate Professor of Biblical Literature and Semitic Languages in Bryn Mawr College. Price, $3.00.

The College Student and His Problems. By James Hulme Canfield, Librarian of Columbia University, formerly Chancellor of the University of Nebraska and President of Ohio State University. Price, $1.00.

CHARLES SCRIBNER'S SONS, New York.

The Ancient Catholic Church. From the Accession of Trajan to the Fourth General Council (A. D. 98-451). By Robert Rainy, D.D., Principal of the New College, Edinburgh. Price, $2.50 net.

The Apostles' Creed: Its Origin, Its Purpose, and Its Historical Interpretation. A Lecture, with Critical Notes. By Arthur Cushman McGiffert, Washburn Professor of Church History in the Union Theological Seminary, New York. Price, $1.25 net.

THE YOUNG CHURCHMAN CO., Milwaukee.

Instructions and Devotions on the Holy Communion. By the Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont. Price, 25 cts. net.

CALENDARS.

A Church Calendar for the year 1902. For the use of the Clergy and Laity. Published by The Domestic and Foreign Missionary Society, Church Missions House, New York.

PAMPHLETS.

The South African War: A Word of Truth. Transatlantic Society of America, Philadelphia.

The Church at Work

JOINT DIOCESAN LEAGUE—SUNDAY SCHOOL ASSOCIATION.

THE 32d ANNUAL MEETING and Teachers' Institute of the Sunday School Association and the 25th anniversary of the establishment of the Joint Diocesan League Committee were observed on Monday, 20th ult. At 9 A. M. the Holy Communion was celebrated in the assembly room of the Church House, Philadelphia, by the Rev. Dr. J. DeW. Perry, President of the Standing Committee; and at 10 A. M. the semi-annual meeting of the Joint Diocesan Lesson Committee was held, its object being to prepare the schedule for Trinity-tide, 1903. Mr. George C. Thomas presided, and these officers were chosen: President, the Rt. Rev. Dr. Coleman, Bishop of Delaware; Vice-President, Mr. George C. Thomas; Secretary, the Rev. Dr. Herman L. Duhring. It was agreed that there shall not be more than five Bishops on the executive committee. The members of the executive committee, in addition to the officers named above, are: The Rt. Rev. Drs. Whitaker, Vincent, Walker, and Gailor; the Rev. Messrs. G. W. Shinn, D.D. (Newton, Mass.), F. J. C. Moran (New York), Edgar Cope (Philadelphia), E. S. Lines, D.D. (New Haven), C. Edgar Haupt (St. Paul), Stephen H. Green (Elgin, Ill.), Cornelius B. Smith, D.D. (New York), E. P. Miller (Newark, N. J.), James S. Stone, D.D. (Chicago), K. J. Hammond (Wilmington, Del.), W. W. Newton, D.D. (Pittsfield, Mass.), Daniel C. Roberts, D.D. (Concord, N. H.), Arthur C. Kimber, D.D. (New York), H. T. Scudder (Brooklyn, N. Y.); Messrs. John E. Baird, and Ewing L. Miller (Philadelphia), W. R. Butler (Mauch Chunk, Pa.).

A letter was read from the Rev. Dr. Cornelius B. Smith, New York, regretting his inability to be present, because of the death of his sister.

The committee agreed that the general title of the Lessons on Old Testament history shall be "From the Death of Moses to the Reign of David."

Later, the members of the committee were entertained at luncheon by Mr. George C. Thomas, at his residence.

In the evening, the 25th anniversary of the establishment of the Joint Diocesan Series of Lessons was celebrated in the Church of the Holy Apostles, Philadelphia, where addresses were made as follows: "Some Chapters in the History of the Uniform Lesson Movement," Mr. George C. Thomas; "The Reconcilement of Theological Differences in the Preparation of these Lessons," Rev. Dr. J. S. Stone, Chicago; "The Preparation and Distribution of Lesson Material," Rev. Dr. G. W. Shinn, Newton, Mass. The offerings amounted to $380.69 which will be added to the Lenten Offerings.

At 2 P. M. the Teachers' Institute was convened in the parish building of the Church of the Holy Apostles, Philadelphia, where a devotional service was in charge of the rector, the Rev. N. S. Thomas, and an address of welcome was made by Mr. George C. Thomas.

Sectional conferences held as follows, the topic being "Practical Methods in Sunday School Work": Primary Department, the Rev. L. N. Caley; Intermediate Department, Mr. Ewing L. Miller; Main School, the Rev. Edgar Cope; Bible Classes, the Rev. J. B. Harding. Mr. George C. Thomas presided at a conference held on the topic, "Is the Sunday School Fulfilling its Responsibilities, and Rising to Its Possibilities?" It was participated in by the Rev. Dr. H. L. Duhring, Rev. L. N. Caley, and others.

The annual meeting of the Sunday School Association of the Diocese of Pennsylvania was held during the afternoon. The Rev. Dr. J. DeW. Perry of Calvary Church, Germantown, presided, and the annual report, which was read by Mr. Clarence K. Klink, Recording Secretary, showed that there are 277 clergymen and 3,620 officers and teachers, making a total membership of 3,897. There are, according to the latest statistics, 41,875 scholars in the Diocese.

The total amount of Advent offerings thus far reported from 74 schools is $1,755.49. The Lenten and Easter offerings amounted to $21,977.37 from 153 schools, an average of about $144 from each school, and about 6 per cent. increase over the previous year. The total amount raised throughout the entire country was $104,577.53. It will be seen that this Diocese contributed about one-fifth of the entire amount.

Officers were elected as follows: President, the Rt. Rev. Dr. O. W. Whitaker; First Vice-President, George C. Thomas; Second Vice-President, Orlando Crease; Recording Secretary, Clarence K. Klink; Corresponding Secretary, the Rev. Dr. Herman L. Duhring; Treasurer, J. Le Patton; Managers, the Rev. Messrs. Richard N. Thomas, Edgar Cope, Jacob Le Roy, W. B. Bodine, D.D., J. B. Harding, Robert W. Forsyth; Messrs. William Waterall, John E. Baird, Ewing L. Miller, Edmund A. Soudar, Joseph R. Remington, Mahlon N. Kline, and Arthur G. Dickson.

The attendance was far in excess of any former annual meeting.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Gift at Saratoga.

MR. JAMES A. MOORE of New York City has given $60,000 to Bethesda Church, Saratoga, with which to erect and endow a new parish house. The present parish house is the only one that has rooms nicely furnished and used for the free entertainment of clergy;

men who may come to Saratoga for rest and recreation.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D.. D.C.L., Bishop.

Mission at Hazleton.

A most successful pre-Lenten mission in St. Peter's, Hazleton (Rev. W. W. Taylor, rector), closed on Septuagesima Sunday. The missioner was the Rev. D. V. Gwilym of New York City. His methods were the quiet, unsensational methods of the Church, and he has left a wholesome influence behind him. The spiritual life of the parish has been deepened and quickened and the whole community has been impressed by the power there is in the Church to reach the hearts of the people.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

St. Paul's Opened—Northern Deanery—Daughters of the King—Notes.

The formal opening of one of the most beautiful churches, architecturally, in the West, the new St. Paul's, Kenwood, was preceded on the Eve of the Conversion of St. Paul by a supper in the parish house adjoining, at which some 30 clergymen sat down with the wardens and vestry, and a few other prominent laymen. The rector, the Rev. Herman Page, presided, and introduced the speakers, who were: Mr. W. P. Ackerman, junior warden in 1861, who read an interesting epitome of the history of St. Paul's parish, which comprises good reading for Western pioneers of the Church; the Rev. C. S. Lester of St. Paul's, Milwaukee, rector for a few years up to 1880, who stirred his listeners with an account of his astonishing success in paying off the parish debt of $10,000 in a few weeks; the Rev. P. C. Wolcott, who dwelt upon the beauty of the new church, which reminded him more of the English than of the Continental churches, because it was built rather for the spiritual edification of the worshipper than for mere external effect; the senior warden, Mr. Shoyer, who spoke of their joy in having with them their rector emeritus, the Rev. C. H. Bixby, who began the work, their new rector, whose strenuous efforts had completed it, a devoted architect in Mr. Beman, an energetic building committee, and sympathetic contractors. Though only a few minutes remained, loud calls compelled a brief response from Mr. Bixby, the beloved of Kenwood in the Church as in the general community.

At 7:30 p. m. the procession entered the Church, led by crucifer and choir and including 30 city and visiting clergy with the rector, the Rev. C. S. Lester, Deans Phillips and Fleetwood, and the Bishop Coadjutor. Shortened Evensong was said by the rector and Mr. Bixby. Bishop Anderson preached an effective sermon on The Comprehensiveness and Positiveness of the Church's Teaching, based upon Jacob's vision of the two heavenly hosts, Gen. xxxii, 1 and 2, as compared with v. 13 of chap. vi. Song of Solomon The music, of which choirmaster C. Knorr has for many years had charge, was inspiring, the splendid alto of his son Carl being most effective in the solo of the anthem "Behold the Days Come," while the manipulation of the new and superb $7,000 organ proved the organist, Mr. Hoyt, to be in the front rank of musicians.

The history of the new church may be epitomized thus: In 1892 lots were bought at the southwest corner of Woodlawn Ave. and 50th St., so as to have a more central location than that of the old building which served for 30 years. But in 1893 this lot was abandoned and a square of 200 feet purchased on the northeast corner of Madison Ave. and 50th St. Bishop McLaren laid the corner stone of the commodious parish house in January, 1895. The untiring energy of the late E. B. Myers conduced to the completion and occupation without debt on Sept, 21st, 1896. Its cost was $1,200. Ground was broken for the new church just south, Dec. 31st, 1898, and the rector, the Rev. C. H. Bixby, laid the corner stone on Sept. 8th, 1899, the then assistant, Rev. D. W. Howard, working hard to secure funds to carry up the side walls. With the advent of the new rector, work was resumed in the spring of 1901; and the old property costing $150 in 1868, having been sold for $30,000, such rapid progress was made that the new church was sufficiently completed as to be used on Dec. 8th. It has cost $70,000; and is of gray stone; its high clerestory being modeled after that of St. John's, Coventry, England. It seats 832 without gallery, adjoining chapel, or chancel, so that its full seating may be put at 1,000. The beautifying of the chancel alone is unfinished, but contracted for. The rector went East on the 26th with regard to this work.

The winter Convocation of the Northern Deanery was held in Grace Church, Sterling, Jan. 13 and 14. At 7:30 p. m. of the Monday, after evensong by the Rev. F. W. White of Freeport and the Rev. C. A. Cummings of Belvidere, the Dean, Dr. B. F. Fleetwood, delivered an introductory address. The Rev. N. W. Heermans of Sycamore spoke on "The Church and the Congregation," and the Rev. J. M. Ericsson on "The Church and Her Message to the People." Next day, after Holy Communion and Matins, there was a conference on the general subject of Parochial Development. These five-minute suggestive papers were followed by discussion, namely: (1) The Power of Church Worship, by the Dean; (2) The Priest's Work in Visitations, Rev. C. A. Cummings; (3) Secular Means to Sacred Ends, Rev. S. J. Yundt; (4) The Effect of the Sunday School, Rev. F. W. White; (5) The Power of Church Teaching, Rev. F. J. Bate. The business meeting ensued, which included congratulations to the faithful priest, the Rev. F. J. Bate, upon the work already accomplished and the evidence of greater results soon to follow in the erection of a parish house.

The quarterly meeting of the local assembly of the Daughters of the King was held in St. Peter's, Lake View, on Thursday, Jan. 23d. The Rev. Dr. Fawcett of St. Bartholomew's preached at the opening service. Some 75 persons were hospitably entertained at luncheon in the capacious upper room of the parish house by the St. Peter's chapter, the most numerous in the Diocese, numbering 35 members.

A missionary meeting was held in St. Luke's, South Evanston, on the afternoon of the 22d, when the rector, the Rev. D. F. Smith, introduced the several speakers, namely: the Rev. J. M. Chattin on The Boys' Home; Rev. Dr. Rushton on City Missions; Miss Lulu Higgins on her work at Cape Mount, Africa, and Mrs. Hopkins, President of the Woman's Auxiliary, on the United Offerings. The guests were entertained at afternoon tea by the local branch of the Ministering Children's League, of which Mrs. Joseph K. Lewis is President, and Miss Muriel Rushton Secretary-Treasurer.

There was a fine attendance at the dinner of the men's club of Grace Church, Oak Park, on the evening of the 22d. The rector, the Rev. E. V. Shayler, was toastmaster, and addresses were made as follows: Rev. Luther Pardee, "Men's Clubs in the Slums"; Rev. A. B. Whitcombe, "Men's Clubs, from the Rector's Point of View"; Mr. W. H. Oldham of St. Peter's, "Men's Clubs from the Layman's Point of View."

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Fairfield Archdeaconry—Norwalk—Wilton—Hartford.

The meeting of the Woman's Auxiliary for the Archdeaconry of Fairfield, was held in St. James' Church, Danbury (the Rev. John D. Skene, rector), on Thursday, Jan. 16. The Archdeacon, the Rev. Louis N. Booth, presided. Addresses were made by the Bishop of Southern Brazil, the Rev. Mr. Linsley of Newtown, Mrs. Gardiner of Japan, and others. The attendance was good, and the gathering one of much interest.

The Fairfield County Clerical Association met in Grace Church, Norwalk (the Rev. J. McClure Bellows, rector), on Monday, Jan. 13. The essay was by the Rev. R. F. Humphries of South Norwalk. The next meeting will be held on Feb. 12th, at Christ Church, Westport (the Rev. George W. Barhydt, rector). The essay will be by the Rev. E. B. Schmitt of Ansonia, an honorary member of the association.

The Rev. J. Morris Coerr has closed his labors as rector of St. Paul's, Norwalk, and the parish is in temporary charge of the Rev. Charles M. Selleck, a former rector, and a resident of the city. This is in addition to Mr. Selleck's labors just over the line in the Diocese of New York. He has long been rector of St. John's, Lewisboro. The consolidation of Grace Church with the mother parish of St. Paul's is now under consideration.

Several memorials have recently been placed in the chancel of St. Matthew's, Wilton: A brass cross for the altar, in memory of Ambrose L. White; brass altar desk and vases, with retable, in memory of Mrs. Juliana B. Stocking, the oldest communicant of the parish, and mother of the Rev. Charles H. W. Stocking, D.D., and grandmother of the Rev. Charles M. Belden; prayer desk and stall, in memory of Mrs. Mary E. Lockwood.

The Archdeaconry of Hartford met in St. John's Church (the Rev. James W. Bradin, rector) on Tuesday, Jan. 21. The sermon was preached by the Rev. George T. Linsley of Newtown in memory of the late Rev. Cornelius G. Bristol of the Church of the Good Shepherd. The death of Mr. Bristol removes one of the clergy of the Diocese who was zealous "in every good word and work." His departure in the fulness of manhood, is deeply lamented. There are many to share the sorrow of the stricken ones. May he rest in peace!

A local paper contains an account of an annual meeting of a Congregational society, in a rural town, with this significant statement: "The recitation of the Apostles' Creed, in the worship on the Sabbath, was adopted."

INDIANA.

Joseph M. Francis, D.D., Bishop.

Woman's Auxiliary—Conference in Indianapolis.

The semi-annual meeting of the diocesan branch of the Woman's Auxiliary was held in Trinity Church, Connersville, on Tuesday, the 12th ult., and was attended by a considerable number of Auxiliary women from Indianapolis, Terre Haute, and Richmond. The Holy Communion was celebrated at 10 o'clock by the rector, the Rev. W. C. Otte, and the programme which had been arranged was carried out at the afternoon session. This consisted of the President's address, the reading of a history of the Auxiliary in Indiana, and the discussion, under the various heads, of the general subject of giving for missions. At the missionary service in the evening, there were present in the chancel, in addition to the rector of the parish, the Bishop, the Rev. Dr. Lewis Brown, and

the Rev. James D. Stanley. Dr. Brown was the preacher, and he delivered a very helpful sermon from the text, "She hath done what she could." The Auxiliary was never in better condition than it is to-day.

THE REV. FATHER HUNTINGTON, Superior of the Order of the Holy Cross, has been holding a conference during the present week at St. David's Church, Indianapolis (the Rev. C. S. Sargent, rector). The daily routine is: the Holy Communion in the early morning, matins and evensong, an address to women in the afternoon, and a sermon in the evening. The services have been well attended, though not nearly so well as they should have been.

IOWA.

T. N. MORRISON, D.D., Bishop.

Church Consecrated at Estherville.

GRACE CHURCH, Estherville (Rev. W. H. Knowlton, rector), having been at last relieved of its long outstanding mortgage indebtedness and put into a condition of thorough repair, was duly consecrated by the Bishop of the Diocese on the Second Sunday after Epiphany. The offerings at the services were wholly for missions and amounted to the generous sum of $75.10.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

SERVICES at the vacant mission of Abilene will be maintained once in two weeks during Lent, by the Rev. Dr. Weida, Professor at the college at Manhattan.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Pasadena—Death of Rev. U. H. Spencer.

THE REV. WM. MACCORMACK entered upon the rectorship of All Saints', Pasadena, on the second Sunday of January, 1898. The services on Sunday, Jan. 12th, just passed, the First Sunday after Epiphany, were arranged with special reference to this fact, and the fourth anniversary was their conspicuous feature. Under Mr. MacCormack's capable and energetic rectorship, All Saints' parish has enjoyed great and increasing prosperity, and it is now in some respects the strongest parish in the Diocese of Los Angeles. During the four years whose completion was commemorated on the 12th ult., the large debt upon the church building fund has been paid, the beautiful interior of the church has been completed, many handsome memorials, such as brass pulpit, stained windows, etc., have been put in, an excellently arranged and commodious parish house has been built, and the parish has established a good record for generous contributions to the missionary work of the Diocese, and of the Church at large.

THE ARCHDEACONRY of Los Angeles, which includes Los Angeles and Orange counties, held its winter convocation in All Saints' parish, Pasadena, on Jan. 14th and 15th. After evening prayer on the 14th a conference was held on the subject of "The Responsibility of the Lay Man (not woman) for the Missionary Work of the Church." The subject was introduced by the Rev. W. H. Wotton, of Santa Ana, in a carefully prepared paper, and was then discussed in an earnest and informal way by members of the congregation as well as by the delegates to the Convocation.

On Wednesday morning at 10 o'clock there was a celebration of the Holy Eucharist, Archdeacon Trew being celebrant, assisted by the Rev. Messrs. J. D. H. Browne, Henderson Judd, and Wm. MacCormack. A sermon, both eloquent and thoughtful, on the relation between Church work and Church life, was preached by the Very Rev. J. J. Wilkins, D.D., Dean of the Los Angeles Pro-Cathedral. The text was "The Spirit of the living creatures was in the wheels." The remainder of the day was spent in business, with an intermission of an hour and a half, during which the ladies of All Saints' parish served a bountiful lunch in one of the halls of the parish house.

The Rev. Alfred Fletcher read a very valuable paper on "The Cumulative Evidence of Holy Scripture for the Church Idea." The scheme of diocesan apportionment put forth by the Board of Managers of the D. and F. M. S. was discussed, and came in for strong criticism and for equally strong defense. The term of office of the Archdeacon having expired, an election was held for the purpose of nominating a man for appointment by the Bishop. Three names were proposed, the retiring Archdeacon, the Rev. A. G. L. Trew, D.D., the Rev. Henderson Judd, and the Rev. Geo. Robinson. Dr. Trew and Mr. Judd withdrew their names, after which a ballot was taken, and the Rev. Geo. Robinson received a majority of the votes cast.

THE REV. URIEL HEBER SPENCER, of the Diocese of Connecticut, and formerly of the Diocese of Los Angeles, entered into rest at Ventura, which had been the centre of his missionary work, on the morning of Thursday, Jan. 9th. Mr. Spencer was born in Berkhampstead, Conn., and was educated at Trinity College, Hartford, receiving therefrom the degrees of B.A. in 1890, and M.A. in 1896. He was ordained by Bishop Worthington in 1893, and for a year was engaged in the missionary field of Nebraska. From there he went to Southern California, and was successively in charge of the missions at Ontario, Orange, and Ventura. Returning to Connecticut about a year ago, his health declined rapidly, and in December he came back in hope that the genial and sunny air of California would restore his broken strength. The hope was vain, the disease had progressed too far, and at the early age of 33 he was called to rest from earthly labor. The burial service was conducted in St. Paul's Church, Ventura, by Archdeacon Ramsay of Santa Barbara, and the Rev. Duncan F. Mackenzie of Hueneme.

MARQUETTE.

G. MOTT WILLIAMS, D.D., Bishop.

Death of Mrs. John W. Stone.

THE WIFE of the Chancellor of the Diocese, the Hon. John W. Stone, Circuit Judge, died of paralysis on Sunday, Jan. 26th, at her home in Marquette.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

New Organ at St. Mary's—Quiet Day—Churchman's Club—Baltimore.

ST. MARY'S, Roland Avenue, Baltimore, has recently been presented with a large and choice three-manual organ, the chief characteristic of which is its liquid purity of tone. On Sunday afternoon the inaugural of a series of recitals was given by Mr. Miles Farrow of Old St. Paul's, and so great was the interest shown that there were over one thousand people in the church half an hour before the time to begin—between fifty and sixty stood in the rear of the church for the entire hour, and numbers were not even able to get inside the porch. With the exception of the processional and recessional hymns by the vested choir the first recital was all organ music, but as the series will be given by a different prominent composer each Sunday, and each has a free hand in selecting his programme, some will have vocal and instrumental numbers with the organ. These recitals will be given every Sunday afternoon until the latter part of May, and their object is to render the best organ music not only in an atmosphere for which it was composed and intended, but where it will appeal to the hearer through the eye as well as the ear, and at the same time reach non-church-goers at an hour they are free and no other church service is being held.

Although the instrument is one of great value and beauty the donor merely wishes to be known as a friend of the rector.

AN ANNUAL Quiet Day for the clergy, in preparation for the more exacting work of Lent, has become a settled custom of the Diocese of Maryland. Dean Hodges' Quiet Day year before last, and Bishop Hall's last year, have prepared the clergy to expect to be greatly helped. A large majority of the clergy of the Diocese have responded favorably to the Bishop's invitation to this year's Quiet Day, February 5th. The services will be held in St. Peter's Church and parish house, Baltimore, and the addresses and meditations will be by the Rev. William A. Guerry, chaplain of the University of the South.

MUCH INTEREST has been displayed in the newspaper accounts of the address of the Rev. Dr. McConnell of Brooklyn at the meeting of the Churchman's Club of Maryland, Jan. 16th, and as usual, the Reverend speaker has found some unfavorable critics. His address on the "Church's Duty in the Relief of the Needy," was felt by those who heard it to be helpfully suggestive, as was that of Mr. Jeffrey R. Brackett, of the Charity Organization of Baltimore, who preceded him. The Churchman's Club is a growing organization. It has already a membership of not far from 200, and is playing a useful part in the life of the Diocese.

PREPARATIONS are being made for a parochial mission in St. Luke's Church, Baltimore, during the week ending Feb. 5th. The mission will be conducted by two of the priests of the Society of St. John the Evangelist.

OLD ST. PAUL'S CHURCH, Baltimore, was crowded at the time of the special choral evensong on the night of St. Paul's Day, the "parish day." Hodges' evening service in G was sung, and for the anthem selections from the Oratorio of St. Paul, and after the Benediction, Martin's *Te Deum* in C. Under the training of Mr. Miles Farrow, Mus.Bac., the choir of St. Paul's has reached a very high state of efficiency.

AFTER NEARLY fifty years of a struggling life, the mission church of St. John the Baptist, in southwest Baltimore, has been finally closed, and the property will be sold. Never able to do much for its own support, and only spasmodically active and successful in overcoming the natural obstacles of its location, the Bishop has at last come to feel that the money and energy expended there might more wisely be applied elsewhere.

THE RECTOR of St. Paul's, Baltimore, has just issued his 31st annual report of "Parochial Charities," under which head are included a free boarding school for boys, which has within recent years become also the choir school of the parish; St. Paul's House, which besides giving fairly good meeting rooms for the various parochial organizations, offers a protected home for about 20 young working women, who are given their rooms and pay a small sum for meals; and St. Paul's share of the expense of maintaining the Church Home and Infirmary of the Diocese. The Church Home is maintained largely by endowments which have gradually accumulated, the balance of its income coming from several churches principally in Baltimore. From members of St. Paul's parish endowments have come for 13 beds, three rooms, and two entire wards, besides some other liberal bequests. The rector asked for $3,900 as this year's offering from the people for their "Parochial Charities."

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Church Union—Trinity Church—Children's Hospital—Boston Notes—Methuen—Temperance.

"An Episcopalian Love Feast" is what one of the Boston papers characterized the recent dinner of the Massachusetts Church Union. The Rev. Dr. Chambre presided, and among the guests were the Bishops of Massachusetts and Maine, the Bishop Coadjutor of Fond du Lac, Dr. Fiske of Providence, Dr. Pelham Williams, Chief Justice Stiness of Rhode Island, and others. Chief Justice Stiness provoked laughter when he expressed the surprise he felt when, on Thanksgiving Day, he walked to Trinity Church to inspect the recently completed porch, and found it decorated with a Bishop, with cope, mitre, and pastoral staff. Trinity, he said, in a humorous vein, has set the pace for Fond du Lac. The one applies it externally and the other internally.

Bishop Weller made a powerful address upan "The Present Condition of the Country from a Religious Standpoint." The Church in the West, he said, was weak, but it had great promise. The children of foreigners who come to this country want to be Americans, and Americans from the ground up. They won't go to Protestant churches because they can't understand Calvinism or any worship without an altar. In these facts lies the Church's marvelous opportunity. The clergy of the West are doing all that is in their power to bring people into the Church, and are ready for any sacrifice. What America needs is a definite faith, not compromise. Some say that the Book of Common Prayer should be altered, but in this book lies the Church's hold on the American people. The effort should be not to enlarge the Church, but to keep the Church staunch enough to hold the world when the world comes home.

Bishop Codman said that there had been no time in the history of the Church when there was not a clash of mind, and that through this had come progress. But in clash of mind there should be liberality. Those who go to confession should not find fault with those who do not care to do so; and those who do not care to go to confession should not find fault with those who do. The Church is educating all her members, of whatever beliefs, to be loyal Churchmen. The New England people seem fascinated with the word "liberal." The Church should not be afraid of the term "liberal," or of the term "broad," but she needs a different spirit in which to teach the Catholic Faith. The time is coming when High Churchmen will come into the true spirit of liberality.

The Rev. Dr. Fiske's subject was, "The Defences of the Faith." The Faith, he said, has always needed defending, and always will.

The Rev. Dr. Williams also spoke most eloquently upon the same subject.

The last speaker of the evening was Bishop Lawrence, who spoke of the great growth of this Diocese, attributing it, among other things, to the fact that the Bishop and priests, of whatever school of thought they may be, are always conscious that they are true to the Faith.

Trinity Church, Boston, will have a vested choir. At a recent meeting of the vestry, it was voted to make a change in the choir, and the proposed change is to renovate the chancel. A new stone floor will be laid, and a new organ will be placed on the north side of the chancel. The large organ at the rear of the church will remain, but the console for the organist will be on the south side and will be connected with both organs by electricity. A choir of vested men and boys will be provided for in the large chancel.

Trinity Church, Boston, is raising nearly $70,000, which will be spent in alterations and renovation of the Church edifice. This parish is ever generous with its gifts, and every fifteen years a sum of money like this is asked for that needed repairs may be accomplished.

The annual meeting of the Children's Hospital under the charge of the Sisters of St. Margaret, Boston, called together many Churchmen who are liberal supporters of this excellent institution. 1,353 patients were treated in the wards, and visits to the out-patient department numbered 22,375. Visits of the nurses for outdoor relief were 1,664. Mr. H. Hollis Hunnewell has given $50,000, and Mrs. Clement Walters has put in sun-balconies in memory of her daughter.

The Malden School Board has elected the Rev. Frederick Edwards, rector of St. Paul's Church, as its chairman.

At the annual meeting of Christ Church, Cambridge, Mr. S. F. Batchelder read a paper full of historical interests, and alluding to the fact that Washington worshipped in the church when he took command of the American Army. This annual meeting marked the 125th since the organization of the parish.

Forty Sunday Schools met in Emmanuel Church, Boston, Sunday afternoon, Jan. 19th, and about 2,000 were present. Bishop Lawrence made known the object of the missionary day and the chief address was made by the Rev. Edward Atkinson of the Church of the Epiphany, New York. The offering was given to Bishop Brent of the Philippines The musical portion of the service was well rendered, and contributed largely to make the service one long to be remembered by the children. The Missionary Day for teachers was held Jan. 23d at 416 Beacon street, where the afternoon session took place. Bishop Lawrence, the Rev. Dr. Duhring, Mr. John W. Wood, and Mr. Montague Chamberlain made addresses in the evening at Emmanuel Church.

The Quiet Day for members of the Woman's Auxiliary was conducted by Dean Robbins of All Saints' Cathedral, Albany.

The Supreme Court of Salem has decided that the property of St. Thomas', Methuen, goes to the heirs of Caroline E. Huse, and in consequence of this, the parishioners lose their place of worship. The title to Church property should always be made clear and distinct, as this case has shown very clearly.

An attempt to set fire to St. Peter's Church, Jamaica Plain, was discovered in time to prevent any damage.

The vesper service at 4 in St. Peter's, Cambridge, is very popular. The rector, the Rev. Charles H. Perry, has vigorously pushed forward the interests of this parish, so that it now stands at the head of the Cambridge churches.

At a recent meeting of the Church Total Abstinence League, a resolution was passed "deploring the introduction (under the auspices or with the consent of the faculties of our institutions of learning) of social customs involving the use of intoxicating beverages."

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

City Notes—Death of Rev. Joseph W. Hyde—The Cathedral—Fire at Delafield

Improvements are contemplated in connection with St. Luke's Church, Milwaukee. The mission church owns a property on the corner of Russell and Clement Avenues, in the section of the city known as Bay View. Many years ago the church was erected, facing on Clement Avenue, the mission having been planted as an offshoot of the Cathedral, through the efforts of the Rev. E. W. Spalding, D.D., then Dean. It is now proposed to remove the church edifice to the corner, turning it to face Russell Avenue, erecting a brick foundation, and rebuilding and enlarging the church. The mission is now in charge of the Rev. F. C. Roberts, and is in excellent condition.

On the appointed Missionary Sunday there was a gathering of the Sunday School children at St. James' Church, Milwaukee (Rev. E. G. Richardson, rector), at which the congregation of children filled the edifice. Missionary addresses were delivered by the rector, Mr. Richardson, the Rev. S. G. Porter of St. Thomas' mission, and the Rev. A. L. Bennett of St. Mark's mission. A missionary sermon was preached at the Cathedral at the morning service, by the Rev. Frank A. Sanborn.

The Rev. Joseph W. Hyde, instructor in Old Testament exegesis at Nashotah House, died suddenly, after an illness of two days, on the afternoon of the 23d, of heart disease. Mr. Hyde was born in 1839 in New York City. He graduated from Williams College in 1860, was ordained deacon by Bishop Horatio Potter of New York in 1865, and priest later on in the same year. He was assistant at St. John's, Stamford, Conn., for fourteen years, a portion of the time having charge of Emmanuel Church. He was afterward rector of Christ Church, Sharon, St. James', West Hartford, Conn., and Christ Church, Waterville, N. Y. His last cure was Calvary Church, Danvers, Mass., of which he was rector for ten years.

In the few months he has been at Nashotah he has won the universal respect and admiration of the students for his thorough scholarship and deep piety. No one could come in contact with him without feeling the better for it. His daily life was a lesson neither students or instructors will soon forget.

At Nashotah there were requiem celebrations said in the chapel and oratories the day after his death, as well as in the Cathedral in Milwaukee. The Burial Office and a solemn requiem were sung in Nashotah chapel on Sunday morning last, and the committal will be said at St. Andrew's, Stamford, Conn., where the interment is to be.

May his soul rest in peace!

On Septuagesima, Canon St. George was celebrant at the high celebration at All Saints' Cathedral for the last time in his office of senior canon, which he has resigned to become professor of ecclesiastical history at Nashotah. The Bishop, who was preacher at the service, before beginning his sermon expressed the sympathetic and cordial greetings of the congregation to Mr. St. George on his departure, stating also that the latter was merely changed from residentiary canon to honorary canon, and though resident at Nashotah, he would still retain that connection with the Cathedral. Mr. St. George has been connected with the Cathedral for 18 years, and his departure causes much regret. The Bishop also stated his plans to begin the erection of the episcopal residence, if found practicable, this spring, removing the present clergy house to the rear of the Cathedral, fronting on Marshall street, there to be rebuilt and veneered in brick. His plan is to adapt the ground floor especially to the requirements of a family, looking toward a probability of a married Dean, or Sub-Dean under the Bishop as Dean, with conveniences for young unmarried clergymen on the second floor, to be in training at the Cathedral, thus reviving Bishop Armitage's original plan in building the clergy house. The episcopal residence will be built where the clergy house now stands. The probable cost of these improvements is placed at $15,000, of which about $4,000 is now in sight. The Rev. Frank A. Sanborn, who was formerly assistant to Bishop Nicholson at St. Mark's, Philadelphia, has been placed temporarily in charge of the Cathedral congregation.

A fire at St. John's Military Academy, Delafield, at an early hour on the morning of Jan. 27th, destroyed Armitage Hall, the original structure in the group of buildings. Smoke was discovered at 6:30, just as the students in DeKoven Hall adjoining, which contains the main dormitory, were arising. The students responded quickly to the fire alarm, and by means of a bucket brigade the fire was fought. A strong west wind blowing made it seem as though the large dormitory building must go as well, but by means of hard work the latter was saved. Armitage Hall, however, was completely wrecked. It was a two-story frame structure, 30 by 90 ft. in size, with a stone basement. This was the original school building, but after the erection of the larger and more modern buildings, the Hall had been utilized only as an armory and for recitation rooms. It was well filled with various supplies, however, which are lost, the total loss being fixed at $7,000, fully covered by insurance.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Woman's Auxiliary—Church Club—Brotherhood of St. Andrew—Notes.

The Woman's Auxiliary of the Diocese held its midwinter meeting at St. Mark's Church, Minneapolis, Jan. 21st. The church was well filled. After a short office had been said by the Rev. F. T. Webb, the meeting was addressed by the Bishops of Minnesota, Olympia, North Dakota, and Oklahoma. Mrs. Hector Baxter, President, said that the boxes sent out by the Auxiliary had been very gratifying in their results. Mrs. N. B. Folds, Treasurer, reported Minnesota's contribution of $1,394 during 1901. Miss Nelson, Custodian of the Red Mite Boxes, rendered an encouraging report. An effort will be made to raise $1,000 this year for missions. The June meeting will be held in Faribault. A reception to the four visiting prelates and other visitors was held at the close of the meeting.

The Church Club held its Epiphany-tide banquet at Hotel Nicollet, Minneapolis, on Tuesday evening, the 21st. Bishops Edsall, Mann, Keator, and Brooke were the guests of honor. Over 100 of the clergy and laity were present. An informal reception was held previous to the banquet, and at its close the Secretary submitted his report, showing a membership of 143. The financial condition of the club is excellent. As President, R. R. Nelson of St. Paul was elected; Vice-President, C. J. Gutgesell of Minneapolis; Secretary, F. O. Osborne of St. Paul; Treasurer, E. H. Holbrook, Minneapolis. Judge Nelson delivered the address of welcome, and the duty of introducing the Bishops devolved upon Bishop Edsall. He spoke at some length of missions and said he would like to see some of the apportionments for missions altered, as it did not seem quite in the proper order of things that Minnesota should be assessed as highly as the State of Rhode Island, which was much more wealthy and had so many more opportunities than the Western States. The several Bishops each responded in happy language to calls made upon them for speeches.

A large and enthusiastic meeting of the Brotherhood of St. Andrew men and boys of the Twin Cities was held at Holy Trinity Church, Minneapolis, on the 23d. Evensong was said in the Church. Bishop Edsall reviewed the Brotherhood from its first inception—its failures and successes, the need of the Church for the Brotherhood, the opportunities for doing effective work, and the splendid possibilities for the future. Bishop Brooke urged the men to steadfastness and not to get weary in well-doing. After the service an informal meeting was held in the guild room. Reports from the various chapters in the Twin Cities showed Brotherhood life to be at a very low ebb at present. Committees were appointed looking towards the formation of a Diocesan Assembly, a reorganization of lapsed chapters, and a "Quiet Hour" pre-Lenten service in each city. The Brotherhood men were then presented to both Bishops formally.

The parishioners of St. Paul's Church, Minneapolis, have moved into their new building. The opening service took place on Sunday, the 19th, with a celebration of the Holy Eucharist. Bishop Edsall held a service of benediction in the evening. A choir of 35 voices rendered the music. The Rev. Dr. Webb, rector, is to be congratulated upon this splendid achievement.

The sum of $65,000 has been subscribed towards the Bishop Gilbert Memorial Fund; $30,000 more is required before the memorial can be erected. Bishop Edsall has this memorial very much at heart and will appreciate anything that will be sent towards completing the required amount.

A brass pulpit, in memory of Bishops Whipple and Gilbert, will be placed in St. Luke's Church, Hastings, on Easter Day.

The men of St. Peter's parish, St. Paul, have organized a men's club for intellectual and social purposes, with the rector as President. They meet fortnightly at the several residences. The club begins with a membership of 25. The formal opening was held at Mr. W. L. Cullen's residence. Mr. Price read a very interesting paper on "Why Men do not Attend Church," and a spirited discussion followed. Refreshments were served, and a social hour well spent afterwards. No fees are exacted, and the membership is not strictly confined to parishioners. A useful career is predicted for the club.

In connection with the installation of a new pastor at Unity Universalist Church, St. Paul, according to the programme printed in the daily press, the Rev. Theodore Sedgwick, rector of St. John's Church, delivered an address of "welcome to the city."

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

St. Louis Notes.

The last missions class will be held at the Schuyler Memorial House, St. Louis, on Feb. 4th at 2:30. The topic is "Missions to Our Neighbors," and will be conducted by Mrs. Ed. F. Cushing.

The local organization of the Brotherhood of St. Andrew is becoming active and the members are meeting each month in the different parishes. It is hoped that ere long many of the *dead* chapters will be resuscitated. During Lent the Brotherhood as a whole will hold services in a rented store at noon.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

New Rector at Goshen.

The successor to the late Rev. George C. Betts at Goshen will be the Rev. George W. Dumbell, D.D., at present rector of Sherbrooke, P. Q. Though coming directly from Canada, Dr. Dumbell has heretofore for many years been connected with the Church in the United States, and his return will be a matter of gratification to a great many Churchmen. In the early eighties Dr. Dumbell was rector of Grace Church, Galveston, Texas, after which he came to St. James' Church, Milwaukee, as rector, in which position he was distinguished for loyalty to the Bishop and Diocese, and made many friends. Subsequently he was for a considerable number of years rector of St. Paul's Church, Chattanooga, Tenn., and afterwards for a time of St. Mary's, New Brighton, N. Y. In 1897 he assumed his present work in Canada. At Sherbrooke he has just completed the erection of a new church edifice, which is to be consecrated on Passion Sunday. This is the fourth church building erected as a result of Dr. Dumbell's ministrations, two of the others being at Chattanooga and one at Jackson, Tenn. Dr. Dumbell enters upon his new work at Easter.

Rev. Geo. W. Dumbell, D.D.

NEW JERSEY.

John Scarborough, D.D., Bishop.

The Bishop of Delaware has just completed a week's mission at St. John's Church, New Brunswick (Rev. W. D. Dale, rector).

OHIO.

Wm. A. Leonard, D.D., Bishop.

On the Second Sunday after the Epiphany among various exchanges in the interest of Church extension was one between the Rev. Alsop Leffingwell of Trinity Church, Toledo, and the Rev. Chas. Scadding, rector of La Grange, Ill., one of his predecessors. Large congregations greeted their former rector and listened with interest to his eloquent appeal for missions. After the services many crowded forward to take Mr. Scadding by the hand.

On Monday, the next morning, at the Toledo Clericus, Mr. Scadding outlined the working of the Chicago Church Club, and a committee was appointed to correspond with various clubs of the sort and report to the next meeting.

On Monday evening, in the High School Annex, Mr. Scadding delivered to a delighted audience his popular lecture on Scotland. It was well illustrated with colored lime-light pictures, the slides being up-to-date in every respect. The lecture was given by request of the Trinity Junior Auxiliary, and the proceeds were for a fund for the education of a Japanese girl for the missionary work in the "Flowery Kingdom."

The local Council of St. Andrew's Brotherhood held an interesting meeting in St. Mark's, Toledo, on Tuesday, Jan. 21st. There was the usual attendance and a hearty service. The faithful Secretary, Mr. T. D. Priest, resigned, as he already has much Church work on hand, and Mr. Jackson of Trinity chapter was elected to succeed him. An earnest address was delivered by the Rev. Dr. L. P. McDonald on The Relation of the Brotherhood. Mr. D. W. Moor also read an able paper on the same theme.

OLYMPIA.

Frederick W. Keator, Missionary Bishop.

Church Burned.

Early in the morning of the 20th, the structure of Trinity Church, Seattle, was completely destroyed by fire, leaving only the

stone walls standing. The origin of the fire is a mystery. Services had been held on the evening previous, being Sunday, and there was no sign of fire when the doors were closed and locked. It was shortly after two o'clock in the morning that the fire was discovered, the alarm sent in, and every effort made to quell the flames. It was only with great difficulty that the rectory adjoining was saved. The structure was built eleven years ago, at a cost of about $60,000, and a fine organ erected at a cost of $7,000 additional had only a few months ago been put in place.

Trinity is the mother church of the jurisdiction, established as a mission in the early seventies. In 1878 it was formed into a parish, the first rector being the Rev. George H. Watson, who continued as such until his death in June 1896. The original church building was destroyed in the great fire of Seattle in 1889, in which a large part of the city was burned, and the new edifice was commenced soon after. The present rector, the Rev. Herbert H. Gowen, began his ministrations in January 1897. A debt of $30,000 stood against the parish. During his rectorship this debt has been paid off, the church grounds laid out and made attractive, a stone wall erected, the rectory improved, and the church consecrated.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop

Convocation — Church Club — Missionary—St. Timothy's Hospital—Bishop Potter's Lectures—Notes—Divinity School—Woman's Auxiliary.

The regular quarterly meeting of the West Philadelphia Convocation was held on Thursday afternoon, 16th inst., at Calvary Monumental Church, the Rev. Dr. C. A. Maison, Dean, in the chair. The missionary reports showed progress. A paper on "Methods in Sunday School Work" was read by the Rev. C. W. Bispham of St. Philip's Church. He said that the teaching and progress in the Sunday School was far behind that of the denominations. In the evening a sermon was preached by the Rev. H. K. McKnight Moore.

The annual dinner of the Church Club of Philadelphia took place on Thursday evening, 16th ult., at the Hotel Stratford. About 250 Churchmen sat down, and among them was the Rev. Dr. C. S. Olmsted, Bishop Coadjutor-elect of Colorado. Mr. George C. Thomas, President of the Club, presided, and made the address of welcome. He expressed regret at the absence of Bishop Whitaker, who, he was glad to state, was apparently growing stronger. The Rev. Dr. W. T. Manning said "grace;" and after the dinner had been discussed, the Rev. Dr. F. W. Tomkins spoke on "The Modern Administration of Christianity"; the Rev. Dr. W. R. Huntington of Grace Church, New York City, made an address on "The Outlook of the Episcopal Church"; and remarks were also made by Mr. Joseph Packard of Baltimore.

The Rev. H. M. G. Huff, Secretary to the Bishop and of the Diocese, has been quite ill since the 10th inst. at his city residence.

The Second Sunday after Epiphany was observed as "Foreign Missionary Sunday" at St. Simeon's Memorial Church, Philadelphia, the rector, the Rev. Edgar Cope, preaching an appropriate sermon at matins, and addressing the Sunday Schools in the afternoon. At evensong the Rev. Chas. H. Evans, missionary at Tokyo, delivered an address.

At the Church of the Holy Apostles, Philadelphia (Rev. N. S. Thomas, rector), on Sunday, 19th ult., there was an early celebration of the Holy Communion especially for the officers, teachers, and scholars of the Sunday School. In the evening the vested choir of 50 voices rendered Stainer's "O Zion that Bringest," Schubert's "Twenty-third Psalm," with harp and organ accompaniment, Mendelssohn's "Hear My Prayer," "The Evening Shadows Fall." The offerings of the parish for the entire day, including the Sunday School and Church services, were for the D. and F. Missionary Society, without designation. These amounted to $3,571.06, while the Sunday School gave an additional $377.78, which will be added to the Lenten offerings.

Altar coverings, two overcoats, and other property worth $80 in all, were stolen on Sunday, 19th ult., from Trinity Church, Southwark (Rev. H. F. Fuller, rector), the thieves gaining access through a window.

The first rendition, in Philadelphia, of the oratorio "The Nativity," by Dr. H. J. Stewart, was given on Sunday afternoon, 19th ult., in St. James' Church (Rev. W. C. Richardson, rector), under the direction of William Stansfield, F.R.C.O., organist and choirmaster.

After a plea made by the Rev. Walter E. Bentley of New York, at St. Philip's Church, West Philadelphia, the Philadelphia Chapter of the Actors' Church Alliance was formally organized on Tuesday afternoon, 21st ult., in the parish house of Holy Trinity Church, Philadelphia. The meeting was addressed by Bishop Potter, of New York, President of the National Alliance; the Rev. Dr. George W. Shinn, President of the Boston chapter; William Thomas, the Rev. Dr. F. W. Tomkins, Miss Mary Shaw, and the Rev. Walter E. Bentley, General Secretary and one of the founders of the Alliance. The Rev. Dr. Floyd W. Tomkins was elected President of the Philadelphia chapter by acclamation; William Thomas and Miss Alva Lenoria, Vice-Presidents; the Rev. C. W. Bispham, Secretary; Mrs. Bispham, Treasurer. An executive council of ten includes the Rev. R. H. Nelson, Rev. Dr. Wayland Hoyt (Baptist), Rabbi Joseph Kranskopf, D.D., and Major Moses Veale.

The annual meeting of the contributors to the Home for the Homeless was held at the institution, 708 Lombard Street, Philadelphia, on Monday afternoon, 20th ult. The treasurer of the Board of Managers, Mrs. Julia Trenwith, reported receipts for 1901 $2,307.33; balance, $508.90. A board of twelve trustees, including the Rev. Henry L. Phillips, was elected.

The newly furnished reception room, library, and reading room in the parish building of Holy Trinity Memorial chapel, Phila-

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delphia (Rev. Dr. R. M. Harrison, vicar), are now open every evening.

The management of St. Timothy's Memorial Hospital and House of Mercy, Roxborough, has been obliged recently to make improvements which were rendered imperative by the increased work in the hospital. A debt of $11,000 was incurred in making these improvements, and until this debt is paid, further urgently needed additions must be postponed. The institution, which is to be one of the beneficiaries of the Charity Ball—given on the 22d ult.—was founded in 1890, especially to supply surgical aid to persons injured by accident, and medical aid to the sick poor, and is the only hospital in a district about eight miles square. It has 60 free beds, besides a few private rooms in a new ward. Last year it treated in the house 435 patients, and 1,561 minor accidents.

The report that the Rev. C. T. Brady has left the ministry for literature is still going the rounds in spite of the fact that it has been denied. He has recently been preaching twice each Sunday at St. Matthew's Church, temporarily filling the place of the rector, the Rev. R. W. Forsyth.

The Rev. Dr. Charles S. Olmsted, rector of St. Asaph's, Bala, recently elected Bishop Coadjutor of Colorado, left home on Tuesday afternoon, 21st ult., for Denver, to visit Bishop Spalding. Dr. Olmsted has not yet determined whether he will accept the office, and will not announce his decision until his return from Denver, early in February.

Owing to the great interest in Bishop Potter's lectures, and as the Assembly Room of the Church House may be unable to accommodate the many who desire to attend, the Rev. Dr. F. W. Tomkins has offered the use of Holy Trinity Church, which has been accepted. It is expected that the next lecturer in the series will be Jacob A. Riis of New York, well known for his study of tenement house problems.

On Tuesday evening, 21st ult., Bishop Potter delivered the first lecture of the course on "Christian Sociology," in Holy Trinity Church, which was given on the Bull foundation under the auspices of the Philadelphia Divinity School. After the rector, the Rev. Dr. F. W. Tomkins, had read prayers, the Rev. W. M. Groton, Dean of the Divinity School, explained that the present series was an experimental one, provision having been made by the Rev. Wm. L. Bull, of Spokane, Wash., to carry it on for three years. If it shall arouse sufficient interest, plans will be made for its continuence; if not, it will be carried elsewhere. He read a letter written by Mr. Bull a year ago, making provision for this course, which is to deal with the applications of the principles of Christianity to the social, economic, and industrial questions of the day. Bishop Potter was vested in his robes, and delivered his lecture from the pulpit.

In the will of John A. Riter, a prominent member of the Baptist body, one-sixth of his residuary estate is bequeathed to the Home of the Merciful Saviour for Crippled Children.

The Rev. Charles Albert Ricksecker entered upon his duties as rector of the Church of the Mediator, Philadelphia, on Sunday, 19th ult. In the evening, there was a special service of welcome held, when addresses were made by the Rev. Dr. S. E. Appleton, *rector emeritus*, and the Rev. W. H. Graff.

The Associate Alumni of the Philadelphia Divinity School enjoyed their "midwinter" banquet on Thursday evening, 23d ult., at the University Club. The president, the Rev. George R. Savage, presided, and by rising, the members of the Association expressed their regret at the unavoidable absence of Bishop Whitaker.

The Rev. Arthur C. Powell, of Baltimore, on behalf of the Board of Overseers, stated that it had been decided to divide the chair formerly occupied by the late Rev. Dr. Fleming James into three parts: one for Pastoral Theology, a second for Homiletics, and the third for a lecturer on practical themes. Dean Groton spoke on behalf of the Faculty and the Rev. Jesse Y. Burk, representing the alumni, made an address, in the course of which he remarked that a collegiate degree should be a pre-requisite to theological study. It would be arranged so that a senior student in college could be a freshman in his theological studies.

The Epiphany meeting of the Woman's Auxiliary of the Diocese was held on Thursday evening, 23d ult., in St. James' Church, Philadelphia (Rev. W. C. Richardson, rector). The Rev. Robert B. Kimber of New York City, who is well informed on all missionary matters, made an address; and was followed by Bishop Rowe, who gave an account of his work in Alaska.

A beautiful stained glass window has recently been placed in Grace Church, Mt. Airy, Philadelphia (Rev. S. C. Hill, rector), in memory of Mrs. Ann Eliza Hultz, by her husband, Ellsworth Hultz. The subject represented is Queen Elisabeth of Hungary.

The Rev. H. F. Fuller, rector of Trinity Church, Southwark, has gone to Florida for his health.

At St. Clement's, Philadelphia, the new clergy house will be erected at once. It will be a notable addition to the already notable group of buildings.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

The Bishop's Anniversary.

On Monday, January 13th, Bishop Whiteland delivered an address on Marginal Readings before the Ministerial Association of the denominations in Pittsburgh, at the hall of the Young Men's Christian Association, which followed a paper by the Rev. Dr. Riddle on the Revised Versions.

The Feast of the Conversion of St. Paul was observed by the Rt. Rev. Cortlandt Whitehead, D.D., as the twentieth anniversary of his consecration. The service was held at Trinity Church, and consisted of a celebration of the Holy Communion by the Bishop, with an address upon the text: "Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles, and Kings, and the Children of Israel." In the course of his address the Bishop stated that in the twenty years, the number of churches had increased from 68 to 113; the 48 clergymen to almost 90, the communicants from 5,838 to 15,000. Eighteen places that in 1882 were mission stations, are now self-supporting parishes. The contributions have increased from $143,176 to $300,630. There were present about fifty of the clergy of the Diocese, most of them vested. Inside the chancel rail with the Bishop were his chaplain, the Rev. J. W. Sykes, and four of the clergy who belonged to the Diocese when the Bishop was consecrated, namely, the Rev. Drs. Coster and White, and the Rev. Messrs. Meech and McCandless. The vested choir of Trinity Church furnished the music for the service, and representatives of many of the city and neighboring parishes were in the congregation.

At the close of the service four addresses were delivered: "The Episcopate of Bishop Kerfoot," by the Rev. Dr. Coster; "The Relation of the Mother Church to the Diocese, Past, Present, and Future," by the Rector of Trinity Church, the Rev. Dr. Arundel; "The Outlook for the Future of the Diocese, from a Layman's Standpoint," by George W. Guthrie, Esq., Chancellor of the Diocese; and "The Outlook for the Future, from the Standpoint of the Clergy," by the Rev. Dr. White.

Luncheon was provided by a committee of ladies from various city parishes, for the clergy and their wives, the vestrymen and their wives, and all in any way connected officially with the Diocese. At the conclusion of the luncheon, Dr. White acted as master of ceremonies, and in behalf of the Clerical Union the Rev. Mr. Benton, its President, presented the Bishop with a handsome hall clock. The Rev. Dr. McLure read a set of resolutions adopted by the Union in honor of the occasion, and resolutions were also received from the vestry of Christ Church, Oil City, and the Church of the Nativity, Crafton. Mr. C. E. E. Childers spoke in behalf of

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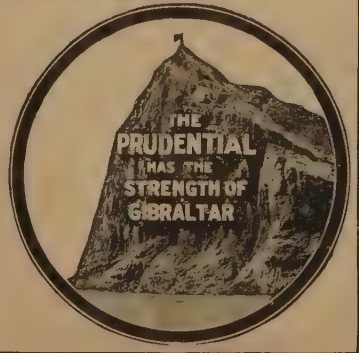

the laity as represented by the Church Club, to all of which the Bishop responded. Just before the Bishop's address there were read by the President of the Standing Committee, the Rev. Dr. Coster, the following resolutions:

Resolved, That we, the Standing Committee of the Diocese, bearing in mind the delicate and difficult nature of the duties of a Bishop, do hereby in a meeting duly convened, tender to our Bishop on this twentieth anniversary of his consecration, our hearty congratulations on his completion of twenty years of faithful and successful work as Bishop of Pittsburgh.

Resolved, That we also tender to our Bishop our affectionate loyalty and sympathy in all his efforts to promote the spiritual welfare and the material prosperity of the Diocese, and do pledge to him our hearty coöperation in every work undertaken for the extension of Christ's Kingdom in our midst.

Resolved, That we hereby express our devout thanks to God, the Author and Giver of all good things, for His great mercy in preserving our Bishop in all his labors and journeyings during these twenty years in health of body and vigor of mind, enabling him thereby to accomplish a great and blessed work for the good of His Church and people.

Resolved, That we heartily unite in a fervent prayer to Almighty God that in His goodness He will yet grant to our Bishop many years of useful labor; and that He will long spare him to enjoy the love and confidence of his devoted people.

In behalf of the Committee,

Robert John Coster, *President.*
Amos Bannister, *Secretary.*

The Bishop also received many personal letters from Bishops, clergymen, and other friends.

QUINCY.

F. W. Taylor, D. D., Bishop.

Dr. Corbyn Failing—Retreat for the Clergy.

The many friends of the Rev. Wm. B. Corbyn, D.D., rector of the Church of the Good Shepherd, Quincy, will be pained to learn that he is in very feeble health, and endures much pain and weakness. He is now in his 88th year. For the past six months he has been unable to take the services in his parish, and has been for several weeks closely confined to his house. It is, however, a comfort to him that the work which is so dear to him has been taken in hand by a young and vigorous priest, the Rev. Frederick S. Penfold, who, under an agreement between the Bishop, the rector, and the vestry, has accepted the position of associate rector, with full parochial jurisdiction, and the right of succession to the rectorship when it becomes vacant. The Rev. F. S. Penfold entered upon his work on the First Sunday after the Epiphany, and has made an excellent impression, receiving a hearty welcome from his parishioners and the Churchmen of Quincy. The Bishop has also made him a Canon of St. John's Cathedral.

On Monday, Jan. 20th, the Bishop went to Mendon to bury the late Charles H. Hoffman, sometime senior warden of Zion Church in that town. Mr. Hoffman came of a distinguished Church family in North Carolina, and was related to the New York Hoffmans. He was in his 78th year.

The Rt. Rev. R. H. Weller, D.D., Bishop Coadjutor of Fond du Lac, will give a pre-Lenten retreat for the clergy of the Diocese of Quincy, in Grace Church, Galesburg, from the evening of Tuesday, Feb. 4th, to the early morning of Friday, Feb. 7th. Those who desire to attend the retreat are requested to address the Rev. Edgar F. Gee, Galesburg, Ill.

The Bishop has received Mr. George Seymour Moore, a son of the Very Rev. Dean Moore of St. John's Cathedral, as a postulant for Holy Orders. Mr. Moore is a student at St. Stephen's College, Annandale, N. Y.

SOUTH CAROLINA.

Ellison Capers, D.D., Bishop.

Colored Work—Death of Rev. Dr. McCollough.

February 1st marks the end of a decade in the life and work of the "Archdeaconry of South Carolina for work among the colored people." In 1892, it was organized by the late Bishop Howe according to the suggestions and provisions of the general Board of Missions. There were then about 15 stations and 10 schools, there are now 35 stations, with several institutions, and 15 or more industrial departments. The necessity for the work is constantly increasing, and it is only lack of funds which retards its progress.

For years there has been a pressing need for a missionary priest to take oversight of the many colored missions and institutions which have gradually grown up in and around Columbia; but until now there has been no way of providing a salary for such a priest. While Bishop Capers was at the General Convention, a large-hearted and generous man to whom he related the state of affairs, graciously offered to provide the salary, $1,000, for a year, with the hope that hereafter a regular and permanent arrangement may be made. The Rev. W. S. Holmes, who has been rector of the churches at Laurens and Newberry, has accepted the position of missionary priest, and will enter upon his duties Feb. 15th.

Dr. C. U. Shepard of Pinehurst, Summerville, the pioneer in tea-growing in this country, has a school for the colored workers on his tea-farm. It is under an excellent teacher, and one condition is that each pupil must pick tea in payment for tuition, and must, meanwhile, become an expert in picking.

The Woman's Auxiliary of Connecticut has again, this year, promised to send $100 for the colored work in this Diocese.

Calvary mission, Charleston, and Epiphany, Summerville (colored), have each raised the money to enable them to have a priest to minister jointly to them. Up to this time, the Rev. Messrs. A. E. Cornish, James Joyner, and J. G. Glass have had them in charge.

The death occurred on Jan. 23d of the Rev. John DeWitt McCollough, D.D., rector of St. John's Church, Walhalla, and Calvary, Glenn Springs. Dr. McCollough had attained his 82nd year and had passed an active life in the ministry. He was born at Society Hill, S. C., and graduated at an early age at the South Carolina College. His early instruction for the ministry was received under the late Dr. Shand. After his ordination he assumed charge of the Church of the Advent, Spartanburg, building the mission to a considerable size, and erecting a beautiful stone church. It is said, indeed, that he has been instrumental in the erection of more than a dozen churches in South Carolina, being himself the architect of many of them, and doing some of the work with his own hands. For more than 25 years he was secretary of the Diocese. His degree of D.D. was received from the University of the South. He was an Archdeacon of the Diocese.

Dr. McCullough was buried from the Church of the Advent, Spartanburg, on Saturday, St. Paul's Day, the Bishop officiating, and many of the clergy assisting.

T. A. Jaggar, D.D., Bishop.
Boyd Vincent, D.D., Bishop Coadj

Death of Mrs. Vincent.

Mrs. B. B. Vincent, mother of Bishop Vincent, died at the Bishop's home in Cincinnati on Tuesday, Jan. 21st, in the 90th year of her age. The interment took place at her old home, Erie, Pa., on Jan. 23d.

BROWN'S BRONCHIAL TROCHES

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Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in all

cases of dyspepsia and disordered digestion.

Almost everybody's digestion is disordered more or less, and the commonest thing they do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

Purging is not what is needed. The thing to do is to put the food in condition to be readily digested and assimilated. Stuart's Dyspepsia Tablets do this perfectly. They partly digest what is eaten and give the stomach just the help it needs. They stimulate the secretion and excretion of the digestive fluids and relieve the congested condition of the glands and membranes. They put the whole digestive system in condition to do its work. When that is done you need take no more tablets, unless you eat what does not agree with you. Then take one or two tablets—give them needed help and you will have no trouble.

It's a common-sense medicine and a common-sense treatment and it will cure every time. Not only cure the disease but cure the cause. Goes about it in a perfectly sensible and scientific way.

We have testimonials enough to fill a book, but we don't publish many of them. However—

Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the Tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White of Canton, was telling me of your Dyspepsia Tablets curing him of Dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

It will cose 50 cts. to find out just how much Stuart's Dyspepsia Tablets will help you. Try them—that's the best way to decide.

All druggists sell them. A little book on stomach diseases will be mailed free by addressing F. A. Stuart Co., Marshall, Mich.

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THE MOST PERFECT OF PENS,
HAVE GAINED THE
GRAND PRIZE,
Paris Exposition, 1900.
This is the Highest Prize ever Awarded to Pens.

VIRGINIA.

F. McN. WHITTLE, D.D., LL.D., Bishop.
ROBT. A. GIBSON, D.D., Bp. Coadj.

Altars Vindicated—Bishop Whittle Transfers Jurisdiction.

CATHOLIC customs have triumphed in Virginia over Protestant papalism. About eighteen months ago, the Bishop of the Diocese ordered a new altar to be removed from Epiphany Church, Barton Heights, Richmond, insisting that it should be replaced by a table standing on good Protestant legs. The rector, the Rev. W. P. Chrisman, referred the matter to his vestry, and the vestry came to the conclusion that the rector had no authority to remove the altar from the church without their consent, since it constituted a part of the permanent fabric of the parish church, and also declined themselves to obey the arbitrary command of the Bishop. They declared, moreover, that the late Bishop Newton, Bishop Coadjutor of the Diocese, had consecrated the church with all its furnishings, and that it would be a reflection on him to acquiesce in the Bishop's belief that the altar was an unlawful or undesirable adjunct. Bishop Whittle thereupon declined to visit the church officially and refused to permit the Bishop Coadjutor to officiate in his place. The parish was therefore without an episcopal visitation for some eighteen months. Quite recently, the rector and vestry addressed a letter to Bishop Whittle asking that a council of conciliation of neighboring Bishops be appointed to adjust the differences between the Bishop and the parish, according to the method provided in the general digest for such unhappy cases. The Bishop considered the matter, and finally advised the parish that he had referred the whole question to the Bishop Coadjutor to deal with as he might see fit. Bishop Gibson at once reversed the former decision of the Bishop of the Diocese and appointed the Second Sunday after Christmas for an official visitation, which appointment was carried out. The altar remains, and the papal autocracy of the Diocesan has received a severe blow.

ON JAN. 16th, Bishop Whittle transferred the full episcopal jurisdiction of the Diocese to his Coadjutor, Bishop Gibson, owing to the increasing infirmities of old age and illness. Bishop Whittle is 79 years of age, and for several years past has been nearly blind. A year or more ago he underwent a painful operation upon his eye, which, however, did not bring the full relief hoped for.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Missionary—New Alms Basin—A Bequest.

MISSIONARY SUNDAY—the Second after Epiphany—was observed by two simultaneous gatherings of the Sunday Schools of the city in the afternoon, one at the Church of the Ascension for those west of the Capitol, and the other at the Pro-Cathedral, for those east. At the former, the Bishop of Washington presided. The Church was filled with children and their teachers and friends, and the service was very bright and hearty. The arrangement was that set forth by the Board of Managers, and it was conducted by the Rev. Allen Griffith, associate rector of the parish. After a few pleasant words from Bishop Satterlee, the Missionary Bishop of Asheville told the children of his work, bringing in many entertaining anecdotes of the children in the mountain regions. Then Mr. John W. Wood spoke in his bright and interesting manner, telling the children of the connection between work in the mission field and the pyramids for Lenten offerings. The offertory at this service was for Bishop Horner's work. A similar service was held at the Pro-Cathedral, where the Rev. Dr. Williams, Archdeacon of Washington, presided, and addressed the children, and the Rev. Mr. Massie, formerly missionary to China, also spoke.

ON MONDAY morning, Jan. 20th, the Bishop of Asheville gave an account of work in his district to the weekly gathering of St. John's branch of the Auxiliary, augmented by many members from other parishes. It was a very delightful, informal relation of conditions in a field in which the Washington Auxiliary has been much interested. The rector of St. John's, when speaking a few words after the Bishop's address, said that $100 of the offering recently made by the parish for general missions, would be marked special for Bishop Horner, towards the payment of a sum promised to one of his stations. This offering at St. John's amounted to $3,000—more than twice the sum apportioned to the parish on a list distributed in the churches, in which the total apportionment of the Diocese is divided among the parishes.

BISHOP HORNER preached, on the special Missionary Sunday, in St. Thomas' Church in the morning, and at Trinity in the evening, and made an address at St. James' on the 17th, also at Trinity parish hall on the evening of the 20th he spoke to the Sunday School Institute on the way to interest children in missionary work. He has awakened much interest, and gained some material aid for his field.

AT CHRISTMAS, an exceedingly handsome alms basin was used for the first time at the Pro-Cathedral. It was made from gifts of silver by those who desired to have part in this memorial. The workmanship is most exquisite, the winged lion of St. Mark being represented in repoussé work in the bowl.

Turned Out True.

COFFEE DRINKING RESPONSIBLE.

"At a dinner party a number of years ago a physician made this statement: 'Coffee-drinking is responsible for more ills than any other one thing, but it is impossible for me to make my patients believe it.'

"Neither would I believe him, but continued to drink my coffee with sweet content. After a time I became aware of the fact that I was frequently lying awake nearly all night without any apparent reason, and the morning found me tired out and nervous.

"The insomnia increased, then came a dull pain at the base of the brain and severe pressure at my heart. My outside work was given up, for I could hardly bear the fatigue of the day. 'Nervous prostration brought on by overwork,' the doctor said. I thought of the words of old Dr. Bagley, 'Coffee is the poison that is responsible,' etc., etc.

"I had heard of Postum Food Coffee and determined to try it. The first cup was so weak and flat that it was not fit to drink. The next time it was prepared I looked after it myself to see that the directions were followed properly. The result was a revelation; I found it a delicious beverage.

"The cure was not wrought in a day, but little by little my nerves became strong, the pain ceased, and again I could sleep like a tired child.

"I am now completely restored to health by Postum Food Coffee used in place of ordinary coffee, have regained the fresh complexion of girlhood, and I can realize the truth of the old Doctor's statement. I wish people could understand that truth before they permit coffee to break them down.

"I have known of several others who have been restored to health by leaving off coffee and taking up Postum Food Coffee. Please do not publish my name, but I am willing to answer letters of inquiry if stamp is enclosed." Name given by Postum Co., Battle Creek, Mich.

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"The Florida Limited"
leaves Chicago daily, in the evening, arrives Jacksonville, Fla., the second morning, less than

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Another Limited Train,
leaving Chicago daily, in the morning, for Jacksonville, Fla., passes through Cincinnati, Knoxville, Asheville, Columbia, and Savannah—a daylight ride through the famous "Land of the Sky."

Both limited trains carry sleepers Chicago to Cincinnati and through sleepers from Cincinnati to Jacksonville.

Another Still To Come!!

On January 6, 1902, the

"Chicago & Florida Special"
will be inaugurated, running through sleepers, solid,

Chicago, to St. Augustine, Fla.
via Cincinnati, Chattanooga, Atlanta, Jesup, and Jacksonville. This train, with its elegant sleepers, composite, and observation cars, perfect dining car service and fast time, will eclipse anything of the kind ever before offered to the public in the Northwest for the South.

South Carolina Interstate and West Indian Exposition.
Commencing Dec. 1, 1901, a through sleeper will be run from St. Louis to Charleston, S. C., via Louisville and Asheville.

Winter Tourist Tickets
now on sale. For full particulars see your nearest ticket agent or

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On the margin is inscribed: "Thy prayers and thine alms are come up for a memorial before God"; and on the reverse: "St. Mark's Pro-Cathedral, Washington, D. C., Christmas 1901. To the glory of God; and in memory of all the members of St. Mark's parish who have departed this life in the faith and fear of God. Grant them, O Lord, eternal rest, and may light perpetual shine upon them."

The will of Miss Lucy A. B. Worthington, who died recently in Hagerstown, Md., and was buried there, was filed for probate in the Orphans' Court for Washington County Friday, Jan. 10th. It is dated May 12th, 1898. In her will she makes the following bequest: $3,500 is to go to the convention of the Washington Diocese, one of the provisions being that the church shall maintain the family graveyard in Montgomery county.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Mrs. Bancroft's Accident—New Organ in Grand Rapids.

All friends of the Rev. Mr. Bancroft will regret to hear of Mrs. Bancroft's accident, by which she is incapacitated from waiting upon her invalid husband. At last accounts she was better, but will probably remain a cripple.

A new organ erected in Grace Church, Grand Rapids, is a large instrument, and one of unusual excellence. It possesses all the modern improvements and is a notable addition to the organs of the city.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Convocation at Parkersburgh.

The Northwestern Convocation met Monday afternoon in Trinity Church, Parkersburgh. The Bishop and 14 clergy were present. At the business meeting on the same afternoon the Dean, the Rev. David W. Howard, reported progress in all the mission stations. A resolution to procure a missionary to go over the Convocation and keep up a steady visitation at points which could not be taken by those who had in charge the respective missions, was tabled. The Bishop in speaking of the Diocese both in regard to parishes and missions, spoke with fullness of heart, and gratitude to Almighty God, for the fruition of hope; and compared the Diocese now with the time when he became its Bishop. He was especially pleased to express his sense of appreciation for the loyal and financial support which both the clergy and the laity gave him and declared that he contemplated extending the work still more in the near future.

On Monday there was evensong. The Rev. Jacob Brittingham was the preacher. He spoke eloquently of Christ's mission revealing the Fatherhood of God, and gave it a practical turn by showing that Christ intended the same mission to be carried by the Church to all men, citing the necessity, by the ignorance and failure of man to know God as a Father in any other way than through Jesus Christ.

On Tuesday morning there was a celebration of the Holy Communion at 7:30, the Dean being celebrant, the Rev. Dr. Moore assisting. Morning prayer was said later, after which Mrs. Peterkin read a paper describing the object and purposes of the Woman's Auxiliary. She mentioned the fact, that the Woman's Auxiliary in the Diocese had done more than its *pro rata* for missions, and would do still more; that from being small in number only a few years ago it was now a working factor all over the Diocese, which could be counted on to do its full share of help in the future as it had in the past, as was well evidenced by its contribution to the united offering.

Miss Bradenbugh, the Secretary, followed with a paper giving her impressions of the Woman's Auxiliary at the convention in San Francisco. The paper was a photograph of the salient points of the woman's work of the Church and showed a faculty of keen observation.

In the afternoon a Sunday School session was held to consider the best means of conducting the work. The Bishop opened the meeting, and then turned it over to the Rev. W. H. Burkhardt, who called upon the Rev. Thos. J. Oliver Curran to open the subject. Mr. Curran said that the subject had been more complicated than it need be. That it was an institution and had come to stay. That nothing should be done to give it the impression of being in any way a service to take the place of the regular Church services, but that it should be more of class-room; of religious instruction. He had no theories on the subject but took refuge in the intention of the Church, quoting the latter part of the Baptismal Office, the charge to the sponsors making an excellent syllabus. The Church Catechism was an excellent compendium of religious instruction. The question of the supply of teachers would be simplified by each priest catechising his Sunday School, as was the intention of the Church. The Rev. David W. Howard followed with a few brief and pointed remarks as to the missionary instruction of the Sunday School, his Sunday School turning in as much as $150 for Missions during Lent. Mr. John W. Wood of New York spoke of the methods of St. George's, New York, which school gives as high as $1,500 to Missions in a year.

Recess was taken till 7:30, when evening prayer was sung, at which service Mr. John W. Wood gave an earnest and instructive address on Missions in China, which was fol-

Eating in Havana.

Yankees Club Together.

In Havana it is the custom to serve only bread and coffee for breakfast. A little colony of Americans that felt they could not do their work until noon on this kind of a diet clubbed together and began importing Grape-Nuts Breakfast Food.

One of them, writing about the matter, says: "The modern cooking range had never been known in Cuba until the American occupation, and even now they are scarce, so that a ready cooked food like Grape-Nuts recommends itself to start with; then the Yankees were accustomed to the food and felt they could hardly get along without it. They began buying in five case lots and one by one the larger grocery stores began keeping Grape-Nuts in stock, so the business spread until now great quantities of Grape-Nuts are used in Cuba, and it is not only used by the Americans but the other inhabitants as well."

This is an illustration of the way the famous food has pushed itself into all parts of the world. Wherever English-speaking people go they demand Grape-Nuts. They can be found in South Africa, Egypt, India, China, Japan, Australia, and South America.

Many Americans speak of the home-like feeling it gives them to see the numberless busses in the streets of London decorated with great blue signs with the word, "Grape-Nuts," done in yellow letters, and all over England the great purveying shops distribute Grape-Nuts.

English roast beef has largely given way to American roast beef, and the old-fashioned English breakfast of bacon and potatoes is now supplemented with Grape-Nuts and cream. The change was made for a reason. It has been discovered that almost magical power rests within the little granules, and this power is set free in the body that makes use of the famous food.

Cured of Piles After Many Years.

Mrs. D. E. Reed, of Albany says: "I would not take $500 and be placed back where I was before I used the Pyramid Pile Cure; I suffered for years and it is now 18 months since I used it and not the slightest trace of the trouble has returned." For sale by all druggists. Little book "Piles, Causes and Cure" mailed free. Pyramid Drug Co., Marshall, Mich.

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Same, double sheets, $2.50 per ream. Express charges additional on both.

Sermon Covers, Manila Paper, 25 cents per dozen.

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A Health-Resort; Water-Cure; Rest-Cure; Sanitarium of the highest grade. Country life (extensive grounds—75 acres—grand lake-view) with city comforts. Invalids or rest-seekers should send for illustrated prospectus. Address,

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New Books

READY IN A FEW DAYS.

DISTINCTIVE MARKS OF THE EPISCOPAL CHURCH.

By the Rev. J. N. McCormick, Rector of St. Mark's Church, Grand Rapids, Mich. Cloth, price 25 cts. net. Postage 3 cts.

This is an address delivered in a Baptist church as one of a series of simi ar addresses on the Distinctive Principles of various Religious Bodies. It is an excellent presentation of the claims of the Church, in such form as to be appropriate for outsiders and those ignorant of her position.

SERMON AT THE CONSECRATION OF BISHOP KEATOR.

By the Rt. Rev. C. P. Anderson, D.D., Bishop Coadjutor of Chicago. Paper, 20 cts.

A striking and excellent presentation of the Authority and Duties of the Apostolic Ministry.

For Holy Week

"The Man of Sorrows." Meditation and Prayers for Use during the Holy Week. Published under direction of the Tract Committee of the S. P. C. K. Cloth, 15 cts. net. Postage 3 cts.

Savonarola on the 51st Psalm. Translated into English by the Rev. F. C. Cowper, B.D. Price, 50 cts. net.

Ember Days, and Other Papers. By Edw. Wm. Worthington, Rector of Grace Church, Cleveland. Cloth, 50 cts. net. Postage, 5 cts.

Subjects of Papers: Ember Days; Thoughts on Pastoral Work; The Historic Episcopate; Sent by Bishops or Called by Vestries? Church Unity; Pitcairn.

Restful Thoughts in Restless Times. By Chas. J. Vaughan, D.D., late Dean of Llandaff. Reduced to 25 cts. net. Postage, 8 cts.

Bishop Hall's Books

The Young Churchman Co. is issuing new editions of the various devotional books by the Bishop of Vermont. The list is as follows:

Some Hints For Lent. 27th thousand A new edition reduced in price to allow for liberal distribution, in preparation for Lent. Sold at the rate of $2 00 per hundred copies.

Instructions and Devotions on the Holy Communion. Addresses before the Convention of the Brotherhood of St. Andrew at Detroit, 1901. Cloth, net .25. Paper, 15c.

Meditations on the Creed. Net, .50.

Meditations on the Lord's Prayer. Net .50.

The Example of the Passion. Five Meditations. Net, .35.

The Words from and to the Cross. Meditations for Holy Week and Good Friday. Net, .60.

The Saintly Life. Notes and hints for Meditation on the Epistle to the Philippians. Net, .25.

Self Discipline. S x addresses. Cloth, net, .60; paper, net, .25.

The Gospel Woes. Lent Lectures. Cloth, net, 60; paper, net, .25.

Concerning Christ and the Church. Notes for Meditation on St. Paul's Epistle to the Ephesians. Net, .20.

Reasonable Faith. Conferences on the Being of God, the Trinity, the Divinity of Christ, the Incarnation. Paper, 20 cts. net.

Notes for Meditation on the Collects for Sundays and Holy Days. Net, $1.00.

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lowed by a large offering. The Convocation adjourned till April, when it meets at Weston. The Rev. Thos. J. Oliver Curran was appointed essayist for that occasion.

CANADA.

News of the Dioceses.

Diocese of Quebec.

THE FOUR DAYS' convention of the clergy of the Diocese at Lennoxville, which closed Jan. 17th, was so successful a gathering that it is likely to be held annually. Archdeacon Roe and about 25 of the clergy attended, and were entertained at Bishop's College through the instrumentality of Principal Whitney. Lectures were given by the staff of the college and other clergy, some of a devotional nature, others on literary and historical subjects. Each day began with a celebration of Holy Communion in the chapel, and the regular services and a short evening office with an address were also held.

Principal Whitney, speaking of the needs of the University, appealed, among other wants, for the endowment of the chair of English. The audience were also reminded by the Chancellor that a deficit of over $1,000 remained after the late improvement of the college buildings, and the provision of a separate dining room for the school. The clergy of the Diocese were urged to make special appeals to their congregations on Trinity Sunday, on behalf of the college.—DR. DUMBELL, rector of St. Peter's Church, Sherbrooke, has resigned and accepted a parish in the Diocese of New York, for which he will leave early in March.

Death of Aged Clergyman.

THE REV. W. GORE LISTER, rector of Cape Cove and Perce, Gaspé, and rural dean of Gaspé, died suddenly Jan. 21st. He had been in charge of the parish of Cape Cove for forty years, and being inspector of schools for the district as well, he was known to the present generation of all the Gaspé peninsula, where he will be greatly missed. Possessed of considerable medical knowledge, he used it in the service of all within his reach, not only for his own flock, but all those in need, of whatever creed and nationality. A great boon in that remote district where it is often difficult for the poor especially to obtain medical assistance. Rural Dean Lister studied at Trinity College, Dublin.

Diocese of Montreal.

A VERY HANDSOME gift has just been made public, in favor of the Montreal Diocesan Theological College. This is a sum of $40,000 from Miss Duncan of Montreal, to endow a chair to be known as the John Duncan chair of Dogmatic Theology. The gift is in memory of her brother. Archbishop Bond is one of the trustees.—THE LAWSUIT which the Rev. Mr. Steen had instituted against the Archbishop is withdrawn. Mr. Steen makes submission in every particular to the Archbishop's authority, who has consequently reinstated Mr. Steen as a priest in good standing in the Diocese.—A SOLEMN requiem celebration of the Holy Communion was held in the Church of St. John the Evangelist, Montreal, Jan. 22nd, the anniversary of the death of the Queen. Memorial services were held in other places on the same day.

Diocese of Rupert's Land.

THREE new churches have lately been opened, at Ancrum, Oak River, and Hamiota. They are soon to be consecrated, as they are all free from debt. An attempt is being made in the Diocese to raise the sum of $125,000 for the purpose of removing the debt upon St. John's College and erecting a new building in a more convenient locality.

Diocese of Niagara.

A RESOLUTION was passed at the special meeting of the rural deanery of the city of Hamilton, held in January, which reads thus:

"It is just what is wanted for the American Church."—BP. COLEMAN.

The American Church Dictionary.

By the Rev. WILLIAM J. MILLER, M.A.

8vo (5½x8¼ inches), cloth binding, $1.00 net. (Postage, 15 cents.)

The author has long been convinced from an experience of many years in the ministry, that a great desideratum among Church people is a Church Dictionary, especially one not so expensive as the more costly works, and at the same time more complete and satisfactory than a mere glossary of terms. What seems to be needed is an inexpensive, handy volume, "short enough for busy people, plain enough for common people, cheap enough for poor people," yet complete enough to give the information needed. The present work was undertaken with this object in view.

"A book which should be in the household of every member of the Church."—*The World-Herald*, Omaha.

"It will prove a great help in removing ignorance."—BP. SEYMOUR.

Copies may be ordered through any bookseller or direct from the publisher,

THOMAS WHITTAKER,
2 & 3 Bible House, New York.

THE EQUITABLE

"STRONGEST IN THE WORLD"

J. W. ALEXANDER, PRESIDENT — J. H. HYDE, VICE PRESIDENT

James Smith, who was at one time a well-known and substantial citizen of this county, died yesterday at the County Infirmary of diseases incident to old age.

Items such as the above can be seen in the papers almost daily. Yet many such men in their prosperous times could well have afforded an Endowment Policy, which not only protects the family if the assured dies, but also helps to provide for his own old age if he lives.

For cost of an Endowment at your age cut out and mail coupon below.

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Please send me information regarding an Endowment for $.....
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"That the Rev. J. J. Morton having expressed his regret at having performed the marriage service on the boards of a city theatre, this deanery accepts his statement and forwards it to the Bishop."—An old chapter of St. Andrew's Brotherhood has been revived in connection with St. George's Church, Georgetown. The young men of the parish are presenting the church with a new pulpit.

THE FIRST WESTERN RAILWAY.

In 1826, we read in *The Century*, arose one Philip Evans Thomas, sometime known as the father of American railroads. Early in life he saw how excellent it would be if only water could be made to run up-stream. He had seen the use of railroads in England, and had, moreover, noted the beneficial effects upon the trade of Eastern cities of that traffic which was carried by canals. He had the far-reaching mind of the world-merchant, whose problem is ever that of transportation. He saw that railroads could go where canals could not, and he presently resigned his directorship in the Maryland Canal, because he saw that a canal could not climb a hill, and that mankind could not forever go around the hills or up and down the streams.

It was on February 12, 1827, that Thomas called together twenty-five of the leading citizens of Baltimore. Comment of the time says that he seemed touched with the spirit of prophecy as he spoke of that enterprise which was to cast aside the mountains, to unite the streams, and to discover what there might be in that mysterious land, the West—the West which was west of the Alleghanies and in or near the Mississippi valley. Beyond the Mississippi, of course, the mind of man did not go! . . . .

The cities of the North made loud outcry against the Baltimore prophet, and said that this railroad, if built, would divert from them forever the traffic which was coming to them from the West. None the less the enterprise went on, and the Baltimore and Ohio Railroad Company was duly organized, an act for its incorporation being passed on February 27, 1827. The stamp of success was upon the idea before the ink had dried upon the records. By April 24 of the same year stock was subscribed to the figure of $4,178,000. The first railway planned for the West—planned because there was a West and because that West was wanted as a part of the East—was promptly elevated into one of the most important commercial enterprises of the time. The stock was coveted by all, and the struggle was for first place in the line of purchasers.

BIBLE TEACHING TO CHILDREN.

The teaching of the Bible to children is, of course, a matter of especial interest to those of us who have families—and, incidentally, I wish to express my profound belief in large families. Older folks often fail to realize how readily a child will grasp a little askew something they do not take the trouble to explain. We cannot be too careful in seeing that the biblical learning is not merely an affair of rote, so that the child may understand what is being taught. And, by the way, I earnestly hope that you will never make your children learn parts of the Bible as punishment. Do you not know families where this is done? For instance: "You have been a bad child—learn a chapter of Isaiah." And the child learns it as a disagreeable task, and in his mind that splendid and lofty poem and prophecy is forever afterward associated with an uncomfortable feeling of disgrace. I hope you will not make your children learn the Bible in that way, for you can devise no surer method of making a child revolt against all the beauty and truth of Holy Writ.

Probably there is not a mother or a school teacher here who could not, out of her own experience, give instance after instance of the queer twists that the little minds give to what seem to us perfectly simple sentences. Now, I would make a very strong plea for each of us to try and see that the child understands what the words mean. I do not think that it is ordinarily necessary to explain the simple and beautiful stories of the Bible; children understand readily the lessons taught therein; but I do think it necessary to see that they really have a clear idea of what each sentence means, what the words mean.—*President Roosevelt.*

OUR LANGUAGE IN THE ORIENT.

It is the opinion of some of the best of our officers that we have been showing rather too much deference to the Spanish language in the Philippine Islands, and that we could not do better than to bring the English tongue to the front in every possible way, encouraging its public and private use as the general medium of communication. But we infer from the latest report that this is just what is now being done. Spanish exists in the islands simply because it was the tongue of the civil and military authorities who preceded us in occupation. Even if we were proposing definitely to withdraw ten or twenty years hence, we could scarcely leave behind us any other legacy of our occupation that would so much benefit the Filipino people as a knowledge of the English language; for English is assuredly to be the world language of commerce and of the higher civilization. Moreover, English is the language of Australia, which is destined to be the most important neighbor of the Philippines; it is India's language of adoption; it is domesticated in the Straits Settlements; it has an ever-increasing vogue in Japan; it prevails at Hongkong—in short, it is the language of the future for international intercourse throughout the islands and coasts of the Pacific, while Spanish has no place whatever in those regions beyond its hold upon a small portion of the Filipino people, now exerted through what remains of the Spanish Church establishment.—*American Monthly Review of Reviews.*

WHY THE MOUNTAINS NEVER GROW SMALLER.

The mountains are always moving down into the valleys. When springtime comes every stream will run muddy in its course. At this rate all the soil from the hills would soon be gone were not this soil being constantly replaced. Water soaks into the crevices of the rocks, and when it freezes it swells with almost irresistible force. That a very little of it can crack an iron pipe most of us have found to our cost. Thus the rock is split, and the pieces made in this way are again broken into finer and finer fragments until new soil is made to take the place of that which is so rapidly moving down to the lowlands.—Professor S. C. Schmucker, in *Ladies' Home Journal.*

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